

# THE MISSIONARY HERALD.

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OUR missionaries in Asia Minor are so absorbed in their work that they have neither time nor strength to write in detail of their experiences. Such letters as we have received refer chiefly to the giving of relief in various forms to the suffering people. But from nearly every station word comes of the breaking down of opposition on the part of the Gregorian Armenians and of great cordiality toward evangelical Christians. The old churches are being opened to the Protestants, and the message of the gospel is welcomed. Helpers are greatly needed. How long our faithful missionaries will be able to stand the strain put upon them in body and mind it is impossible to say. Some of them seem to have been endued with almost supernatural strength, but in the ordinary course of nature they must soon have relief or break down. Prior to the massacre at Harpoot, the physical infirmities of Dr. C. H. Wheeler and Mrs. O. P. Allen had forbidden their rendering any active service, and they and their families are now on the way to the United States. Mr. Gates remains at Harpoot while sending his wife and children to the coast. Rev. George P. Knapp, who was arrested at Bitlis and taken under guard to Alexandretta, his passport having been stamped "expelled" while he was detained at Aleppo, is now at Constantinople, insisting upon a formal trial of the charges of seditious conduct made against him. The Turkish government is slow in acceding to his demand, and when the case can be tried no one knows. Mr. Knapp's wife and mother and Mrs. Cole have left Bitlis, going by the way of Erzroom to the coast. Miss Grace Knapp, who has been recently in Van, accompanies them. Rev. H. M. Allen, of Van, has gone to the aid of Mr. Chambers, at Erzroom, thus relieving Mr. McNaughton, who was obliged to return to Smyrna.

THOSE who follow the program suggested for the Missionary Concert for July will find helpful material in the letters from our three missions in China, given on subsequent pages. These reports, as well as letters from missionaries of other boards in that empire, indicate that there was never a brighter outlook for missions in China than to-day. *The Mission World* of London states that in 1894 there were in all China 1,977 missionaries, of whom 869 were men and 546 unmarried women; 812 of these missionaries are connected with American societies, and 1,080 are from Great Britain or its colonies. The China Inland Mission leads all other societies, having 593 missionaries upon its list.

It is with deep gratitude to God that we are able to announce the receipt of a generous legacy by which provision is made for several of the institutions connected with the American Board. Mr. James W. Porter, of  
**A Noble Legacy.** Chicago, a trustee under the will of Mrs. C. L. A. Tank, of Fort Howard, Wis., has remitted to the American Board from Mrs. Tank's estate the noble sum of \$55,000. Of this amount \$35,000 are for North China College, Tung-cho, for present needs and endowment; \$5,000 for the Tank Chapel and Bridgman School at Peking; \$5,000 for the Williams Hospital at Pang-chuang, and \$2,500 for buildings at Pang-chuang; \$2,500 for the International Institute for Girls at San Sebastian, Spain; and \$500 for Euphrates College. The remaining \$4,500 are for general work in Papal Lands, Mexico and the city of Prague being mentioned. It will be seen that these gifts, though most helpful in the line of the work which the Board is doing, do not aid, except in a slight degree, in meeting present current expenses. It is a special joy that the urgent needs of North China College, at Tung-cho, which includes a theological department, are met in this liberal way. The institution is of greatest importance and it has been calling for an endowment with great urgency. Other needs supplied by this legacy are of a sort for which appeals have been constantly made, but which we had little hope of seeing supplied so speedily. We would reiterate our expression of devout gratitude to Almighty God for this benefaction.

PLEASANT reports are given by our missionaries in the interior of Turkey concerning the agents of the Red Cross Association, who have brought aid and cheer to our wearied brethren as they are ministering to the  
**Miss Clara Barton's Testimony.** poor and needy. The following extract from a letter from Miss Clara Barton, dated Constantinople, May 9, gives pleasant testimony to the fidelity and energy with which our brethren are laboring: "It seems to me that the blessing of heaven is resting on the work we are all trying, however inadequately, to do. My sympathies go out toward these worn, tired missionary men and women who have struggled so long, borne so much, so bravely and so well. It cannot be all in vain; and again daily and hourly I thank our heavenly Father for the little temporary help that it may have been in the power of myself and mine to bring to them."

AMONG the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view  
**"I Know only Christ."** of the terrible experiences through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."

THE sorrows that have come upon Christians in Turkey have touched the hearts of Christians in all lands. Dr. Jones, of Pasumalai, in our Madura  
**Open Hearts in India.** Mission, reports that a public meeting was held at that station at which the people, notwithstanding their own great poverty, contributed most liberally for the purpose of sending some relief to their suffering brethren in Asia Minor.

THOSE who watch anxiously for the monthly statement of the receipts of the Board will not be cheered by the record given below. For while the receipts from legacies during May show considerable increase over the corresponding month of last year, the regular donations were less by about \$3,000. For the nine months of the financial year the decrease in regular donations has been \$10,048.17; decrease in special donations, \$740.07; decrease in legacies, \$17,079.63; total decrease, \$27,867.87. The details are as follows:—

	May, 1895.	May, 1896.
Regular donations . . . . .	\$31,768.11	\$28,605.40
Donations for special objects . . . . .	2,735.95	2,881.59
Legacies . . . . .	8,947.77	21,577.81
Total . . . . .	\$43,451.83	\$53,064.80
	9 mos. last year.	9 mos. this year.
Regular donations . . . . .	\$306,429.73	\$296,381.56
Donations for special objects . . . . .	32,940.05	32,199.98
Legacies . . . . .	122,116.03	105,036.40
Total . . . . .	\$461,485.81	\$433,617.94

From the time the above report was made up, there remained but three months before the close of our financial year. Nearly one third of this period will have passed before these lines reach the majority of our readers. The time is short. Can it be possible that our friends are to fail in maintaining the standard of last year, when the claims are more pressing than ever? Our brave men and women at the front are straining their eyes in looking for some relief from the burdens laid upon them. Friend, if you have given all you can in money, then give yourself to prayer, constant and importunate, that God would in some way provide for the pressing needs of his work.

REV. EDWARD FAIRBANK, of the Marathi Mission, gives an illustration of the inadequate provisions they are able to make for teachers and preachers within his district. At Kurul there is one of the best schools of the **A Schoolhouse First.** district, having twenty-three boys and girls who are doing finely. "But the teacher lives in a little 'lean-to' *eight feet by six*. He has a wife and two children, and still he has never complained of his house, but has repeatedly urged the putting up of a schoolhouse, because his school, which meets in the village rest-house, is so often disturbed by outsiders. A piece of land has been secured for ten rupees (about three dollars), but there is no money for the building. I cannot ask for this schoolhouse until the reductions are off."

THE Czar of Russia has been crowned and pageants of unprecedented magnificence have attended his coronation, but as yet the utterance for which the

**The Czar.** Christian world has been waiting and hoping, promising greater liberty of conscience within his domains, has not been heard from the throne. The latest reports affirm that there has been no improvement in the condition of the Stundists, although the influence of this body of Christians seems to be increasing. The new Czar certainly cannot be ignorant of the happy results of granting religious liberty throughout the civilized world, and as time goes on he may extend some relief to his subjects, though not proclaiming his intentions at his coronation. For this there should be constant prayer.

IN the letter of Rev. Dr. J. K. Greene, given in the last number of the *Missionary Herald*, he named fourteen items in which the mission had decided to cut down expenditures in order to meet the reductions

**A Typical Case.**

upon their estimates. The eleventh of these items was, "After June 30, cut off preacher and teacher at the Dardanelles, thus saving \$106." A letter from this preacher at the Dardanelles is now before us in which he presents his case, and it may be taken as an illustration of many cases of hardship caused by the enforced reduction. This preacher came from Arabkir, in the interior, where his father and sisters and the whole family still live. At the time of the massacre their house was plundered and burned, and all that belonged to the household "left naked and destitute and miserable to the last degree." His sister's husband was slain and she died soon after, leaving four orphaned children with no one but this brother to whom to look for help, and he having a wife and child to provide for. He now writes, on the reception of the notice that the mission can no longer aid him: "The griefs already experienced threatened to crush me, but this unexpected dismissal from service is the most unbearable of all. In the present confused and perilous condition of Asia Minor how can I dare move from my place and go into the interior in search of work? And even if I ventured, where could I find employment when every community in the interior is plunged into misery to the last degree? In Arabkir they have refused a pittance of aid to my poor father's household, on the ground that he has a son who ought to aid him. To dismiss me from work under these circumstances is simply to give me up to despair and death." Of this man's work it may be said that he preaches every Sunday morning, maintains a Sunday-school and a week-day prayer-meeting, Gregorians, Greeks, Jews being often present, aside from the Protestant community. It is said that there is not an Armenian house at the Dardanelles which does not welcome his visits. He also teaches a small school five days of the week. We are very glad to report that, on the very day this letter arrived in Boston, a friend provided the one hundred dollars necessary to prevent this preacher's dismissal. We present this case only as an illustration of other cases which exist, but of which we have not the details, and for which provision ought to be made by such an increase of contributions as would enable the Prudential Committee to provide for the estimates made by the missions.

It is not pleasant to speak in criticism of work attempted by any true-hearted laborers for Christ, yet it sometimes seems as if it were a duty. Such we regard to be the case in reference to the work of the Salvation Army in India. As to its conduct and work in the United States we pass no judgment, but so much has been said of what the army has accomplished in India, and its methods have been commended as peculiarly adapted to reach the natives of that country, that it is only fair to say that in the judgment of calm and sympathetic onlookers the results there are not altogether cheering. It is quite true that the methods of the army appeal strongly to the tastes of the Hindu. He likes the drum and the tambourine and the processions, and crowds can easily be gathered to follow these tomtoms and other outward displays. There is no reason why they should not be used. Missionaries



of all boards have their *kirttans* and similar musical attractions by which to gather a crowd. But it is to be borne in mind that such crowds do not mean that the truth has taken a deep hold on heart and conscience. The Hindu will listen well, and quickly assent to what he hears while there may be little depth in his convictions. Missionaries of experience have learned to distrust sudden professions, and they count as converts only those who have been brought under continuous instruction and tested by time. Such a course has not characterized the Salvation Army in India. It has in multitudes of cases pushed its activities into communities where Christian work has already been established, has entered upon its rolls men who were in process of Christian instruction under other teachers, and has counted its converts before any proper testing has been exercised, with the result, in multitudes of cases, that disaster has marked the whole movement. If there is any body of people calling for steady, patient, and protracted labor that they may be brought out of their ignorance and weakness into stability of Christian character, it is the lower classes of India. Notwithstanding the fact that the methods of the army appeal quickly to the East Indian, so far from being adapted to reach him savingly, they seem to be peculiarly unsuited to the development of Christian life and character in him. What is called its success, so far as we can learn from judicious and charitable judges, has been in the enrolment of crowds who are uninstructed in Christian truth, who are not steadily trained and who are not likely to be trained in Christian ways, and who scatter so that they cannot be found when the novelty of the movement has subsided. It is a well-known fact that the great mass of Hindus care little as to what one of their co-religionists believes or with whom he associates so long as he does not break his caste and is not baptized. Christian converts are often told by their Hindu friends, "Believe what you please, but don't break with your clan and with the customs of our people by being baptized." The fact that the Salvation Army does not observe the ordinance of baptism or the Lord's Supper tends to free its members from persecution. They do not break caste, and can remain in good standing in their old Hinduism. The direct tendency of this is to encourage half-heartedness and insincerity. We do not like to say these things, but we feel constrained to say them lest in view of the claims made as to the work of the army in India, our friends should be led to distrust the methods and work of our faithful missionaries who are laying foundations deep and strong in a Christian training on which alone a permanent structure can be built.

It is distressing to hear that King Khama, of Bechuanaland, on his return from his visit to England, finds his people suffering severely from a variety of disasters that have visited their country. First there was a plague  
**King Khama's** of locusts, injuring the crops and the stored grain. This has  
**People.** been followed by a severe drought, destroying all hopes of crops for the present year; and now the rinderpest has attacked the cattle and they are dying in vast numbers. As cattle form the greater portion of the wealth of the Bechuana, the loss is most keenly felt. Contributions are now asked for in Great Britain to relieve the distress of that rising Christian community under King Khama's rule.

"It distresses us," writes a missionary in Turkey, "that we should be the objects of so much pity, and that these trying times do not call out more rejoicing that a few of us are permitted to be here and do what we can for these poor people on whom the stroke is falling so heavily. It is no small thing that we should be on the ground to bear witness to the world of what is going on in this country."

DR. FULLER, of Aintab, reported that, on the first of May, the sanitary condition of both Zeitoun and Marash was gradually improving, the death rate at Zeitoun being only five or six a day, whereas it had been as high as forty or fifty a day. Dr. Fuller also reports that great encouragement had been given both to the missionaries and the natives at Aintab by a visit from Dr. J. Rendall Harris and wife, of Cambridge, Eng., who had come into the Orient for archæological study, but who had addressed the churches in a most helpful manner. On the last Sabbath of April, in the four or five meetings they held, two of them being in the Gregorian church, they must have addressed between twelve and fifteen thousand people. Dr. Fuller, while speaking of the outlook as extremely ominous, adds, "Surely the Spirit of the Lord is moving on the face of the deep."

It is not often that we hear of the mental and spiritual processes through which one passes in making his offerings to the Lord, but a letter now before us tells a story so clearly that we are constrained to quote from it. This friend writes us that she went to church, taking with her a quarter of a dollar for the collection which was to be made for the American Board. Finding in her pew the printed sheet, which we trust all our readers have seen, entitled "The Churches Must Answer," she began to read, and said to herself, "I wish I had my pocketbook here, and I would give a dollar." But reading on still further as to the pinch in which the missionaries were brought, she began to question in what way she could deny herself. She thought of table expenses, but could not economize there without the consent of others. She could not take from her benevolent money without lessening her gifts in other directions. There seemed to be nothing she could do. Still, as she read on, the pleas grew more impressive and the call for sacrifice more imperative, and she says: "I suddenly remembered the summer silk I planned to buy this week to wear to my brother's wedding, and instead of listening to the sermon I planned how to do without the silk, for I do not propose to either stay at home or go in a shabby dress, as self-sacrificing people sometimes do; that would grieve or vex several people. I arranged it satisfactorily, and then listened to the sermon, thinking it much better than usual. So here is the money. It is n't a great sum and it is n't a great sacrifice, but it is more than I ever have given for missions at one time before. I will also send from my regular tithes the dollar I at first planned to give, making eleven dollars in all." We greatly like the tone of this letter. If Christians would take time for thought (ordinarily it might be better to take some other than sermon time for it), they could plan so as largely to increase their benevolent offerings, and this without being mean or shabby. And should they do this they would doubtless have a keener relish for sermons and for all good things given them to enjoy.

THE centenary of the organization of the English Church Missionary Society falls upon April 12, 1899. With a zeal and wisdom which impress us as most

A "Three Years' Enterprise."

admirable, the Society is planning to make the three years intervening between the present time and the one hundredth anniversary a period of special endeavor in all missionary lines. No missionary organization in the world has exhibited more Christian devotion or been more honored of God in wide and successful work than has the Church Missionary Society. But those who are anticipating this centenary are anxious that it be not merely an occasion for gratulation or for rehearsing achievements already made. There is much to review in the history of the Society's missions which should awaken the deepest thankfulness. But the committee feel that the attitude that is most becoming is "one of deep humiliation on account of the inadequacy of their efforts, and of the neglect by the church, as a whole, of His solemn command to preach the gospel to every creature, to make disciples of all nations. That after the lapse of nearly nineteen centuries since that command was given, at least one half of the present population of the world should never have heard that there is a Saviour for them (to say nothing of the myriads who have died without hearing such glad tidings), is a fact that should humble the church in the dust, and no joyful commemoration should be allowed to cause it to be forgotten for one moment."

While it is proposed to secure, with great thoroughness, a review of the past, yet with the purpose of making this a period of substantial advance, the Society has planned for what it terms "The Three Years' Enterprise," during which systematic efforts shall be made on a broad scale for the spreading and deepening of missionary zeal and interest. To this end definite means are to be employed to reach particular classes,—the men, the boys, the women and girls, the students, the children, imparting knowledge and giving stimulus,—so that as far as possible each disciple of Christ will be led to take a definite part in obeying the Lord's last command. More missionaries are to be sought for and increased means for their maintenance. Within the seven years from 1887 to 1894 the Church Missionary Society actually doubled its staff of missionaries in the field, and it seeks a great increase as the result of this "Three Years' Enterprise." We earnestly join in the prayer that God would make this "enterprise" a blessing not only to the Church of England but to all the churches of our Lord in all the world, leading them to a more adequate conception of their duty toward the unevangelized and to a deeper sympathy with Christ in his redemptive work.

THE British government in apologizing for its complicity with the opium traffic has hitherto claimed that the income derived from this source was neces-

The Income from Opium.

sary in order to the maintenance of the Indian government. If this income were cut off, it was argued, the taxes upon the poor people of India would be intolerable. It begins to look as if the Lord were to take this matter into his own hands in such a way as to cut off this income. For a series of years the Indian poppy crop has been gradually failing. Last year in Bengal the crop was said to be the worst on record, and the outlook for 1895-96 is still more unfavorable for the cultivators. The Indian government may be obliged to dispense with any income from opium.

INCIDENTS are constantly occurring showing the quickened religious life on the part of the Christian population of Turkey, both Protestant and Gregorian.

**Open Doors in  
Turkey.**

Reports from Adabazar and Bardezag speak of crowds that attended a meeting for prayer in behalf of the suffering Christians, such as had never been witnessed in the history of those communities. At one of the meetings at Bardezag a vartabed and a priest took part in the services. The Bardezag High School and the Adabazar Girls' School are crowded with pupils, and there is every evidence of moral and spiritual progress. Dr. Barnum, of Harpoot, under date of May 6, says: "The doors are open to us everywhere. Our chapels are crowded. The Mezereh preacher was here yesterday and said their chapel was crowded to its utmost capacity, and he is much encouraged. Some of the Gregorians who have been most bitterly opposed seem very much touched and softened. There are few places in the field where one could not preach. The calls come from every direction for teachers and preachers, but where are the laborers?"

MR. CHAMBERS, of Erzroom, in reporting extensive relief work that is being carried on, says that one dollar will afford a dole of bread for one person for three months, or to nearly 100 persons for one day. Up to the first of May the lists of those receiving assistance numbered 55,000. So far from the necessity of relief being over, as has been said in this country, Mr. Chambers says it will not be over until the harvest of 1897, even if all things are favorable. From Van we learn that thousands of villagers are still flocking into the city in search of bread, while business is almost entirely at a standstill. Mr. Allen reported at the end of April that the days for plowing and sowing were fast passing and no work was being done. Our missionaries at Van feel specially grateful to Major Williams, the British Consul, for many acts of kindness rendered them, and for his intelligent and faithful services to men of all classes and creeds. He has proved himself to be one of the best representatives of the class of men that the British government has called into its consular service.

THE English Church Missionary Society closes its year with a report of about 7,000 adult baptisms, which is very much above the average of preceding years, the increase being largely in Uganda, where the number reported is 2,921. The total receipts of the Society for the year amount to the magnificent sum of \$1,305,700. We are sorry to say, however, that the receipts did not equal the expenditures by \$85,000, which is a larger deficit than the Society has labored under for several years.

DR. ROBERT N. CUST, who is the authority on the work of Bible translation, gave in 1890 a list of 329 languages into which the whole or some portion of the Bible had been translated. He now adds to the list forty-one languages and eleven dialects, making 381 languages and dialects in which some portion of the Word of God is printed.

THE *Morning Star* was expected to sail from Honolulu for Micronesia about June 15. The only missionary she takes down is Mrs. Logan, who returns to Ruk.



estimated at nearly 15,000. During the first ten months of 1895 the sale of Bible portions or Christian reading books in all Uganda amounted to 32,474.

Among the remarkable traits that appear in the Waganda is their insatiable desire to learn and their intense love of the Bible. An illustration of this is given by one of the missionaries, who says, "If I walk through the gardens near the capital, I am often stopped by people racing out of their houses with books to ask me about a passage." When Mr. Pilkington was going through the market on one day a man suddenly accosted him with the words, "What is a winepress?" It was found that his query related to the spiritual meaning of making a winepress in the vineyard, in our Lord's discourse (Matt. 22 : 33).

The following extract from the report by Mr. Fisher of the province of Kitunzi illustrates well the growth of the work and the character of the people :—

"There are now nine churches built right round the country, with a large central church (near Kasaka), on a beautiful hill called Nasanyu, and in the most populous part of the whole country. The district churches are worked by ten teachers, six of whom are supported by the Church Council and four by friends. Kitunzi and most of the chiefs were most anxious that I should remain, and they built me a small house near the church at Nasanyu. Classes were quickly formed at all the churches, which I visit from time to time, and great progress has been made by the people in learning to read. So that now, after seven months' work, there are over 260 gospel readers in the country. One old heathen chief, whom we call 'the last of the barons,' had ninety wives, only one of whom could read, and the rest were Romanists or heathen. The old man did all he could to prevent them learning; still we worked on quietly, and succeeded in winning his confidence and that of his women. Seventy-five out of the ninety came to me asking for books, which I had to give them, as they were too poor to buy them, and at the end of the year ten out of that number could read a gospel well; while I have seen others who could not make such quick progress weep, and others would sit up at night and by the light of grass reeds peg away at letters and syllables. I taught these women two hymns, and got them to commence daily prayers, but the old man at first would not attend, whereupon his wives all gathered round him wherever he happened to be and commenced, so there was no getting away, and at length he agreed to join them. In this way all around, God blessed us abundantly; so that if you could stand with me outside my house as the sun went down you would hear the prayer drums going all round the country, which a little time ago knew almost nothing about Jesus. 'Why do you beat the *safari* (caravan drum beat) when you go to pray?' says a Romanist to one of our readers. 'Because we are on *safari* to heaven,' answered he, 'and we cannot camp always here, as this is not our home.'"

It is not to be supposed that this work is going on without opposition. Chiefs occasionally refuse to let their people read, and there are cases of bitter persecution among the clans and in families. But the outlook on the whole is so promising that the missionaries feel that there is danger that they will be too much elated with their crowded congregations and the great work which is going on among them. Yet their hearts are full of joy and their hands of work. In reviewing the situation in Uganda, Mr. Pilkington, now in Eng-



land, but who has had much to do with the progress of the work, makes the following statement:—

“For 200 miles east, south, and west from Mengo the country lies for the most part wide open to the gospel; to the north, for seventy or 100 miles, it is open. The country is healthy. Native help is available as it is nowhere else in the world; the desire for reading has already been carried to some of the extreme points within this radius; in language and sentiment and mode of life the whole region is closely knit together; in a word, there is good reason to hope that, as far as local conditions are concerned, a circle including within its radius of 200 miles the three lakes, the Albert, Albert Edward, and the Victoria, — an area, excluding the lakes, of nearly 100,000 square miles, — might be fully occupied, if not evangelized, within three years’ time!”

The latest reports from Uganda, dated February 17, state that since Bishop Tucker reached Mengo in October last he had confirmed no less than 1,200 candidates. This certainly is a marvelous record of what God has wrought in the heart of Africa within the score of years since Stanley sent word from the then unknown interior of the Continent that there was there an open field for Christian missions. The sowing has been in tears, but the reaping is with joy. Mackay and O’Neill and Shergold Smith died without the sight, but they did not live or die in vain. May God greatly bless this mission in Uganda, and may he make its success an incentive to all Christians to labor more devotedly for the redemption of Africa!

#### A MESSAGE FROM BULGARIA.

[The following letter has been received by the Prudential Committee from the Bulgarian Evangelical Society. This Society has recently held its annual meeting, and its letter is dated Samokov, May 8, 1896. The communication bears the seal of the Society and is signed by the president and secretary. It will be remembered that included within the field covered by this letter is that Macedonia from which the messenger came who appealed to the Apostle Paul.]

TO THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD, BOSTON.

*Dear Brethren,*—In the annual meeting of the Bulgarian Evangelical Society, held this year in Merichleri, it was unanimously voted to express our hearty thanks to the American Board for the evangelical preachers, both missionaries and natives, it has supported, or helped in part, among our nation, and also to ask you most earnestly to continue this grand work in the future.

We can appreciate the pecuniary difficulties of the Board at the present time and the reason for cutting down nearly one half the help you have been giving thus far. But it is hard for us to believe that this decision will be carried out just now, when struggling Bulgaria is in such need of the preaching of the gospel. These years, perhaps, are the most critical for our nation. We hope that the evangelical work would not be stopped in Bulgaria even if the American Board should withdraw entirely from this field, but we are sure that any diminution just now of the help you have been giving us will be very injurious to this blessed work, which, on the whole, is going on very encouragingly. Indifference, infidelity, and political complications are just now great obstacles to the gospel among our people, who are really much puzzled which way to turn. Now is the

urgent time for the preaching of the gospel if this nation is to be saved and gained for Christ.

But the native evangelical force is weak, the evangelical churches are as yet both few and small, and the financial resources very meagre. There is even great danger that if the help is withdrawn by the Board, the evangelical work may be crushed by the many and powerful opposing forces, and so the fruits of past labor be lost. Just now we need evangelical high schools, such as those now in Samokov; we need evangelical pastors, preachers, and teachers; we need good evangelical literature.

There are many places now in our country, as, for instance, Sliven, Ichtiman, and others, where there is good evangelical work and great need of preachers, but we have not the money for the support of such workers. It is a most unfortunate time now for diminishing the help that is being given.

Brethren, both you and we hope that the blessed time will come for the Board to withdraw from Bulgaria, but that time has not come yet. We do not ask you to increase the missionary force here, but to keep up those missionaries who are already here in the field, and to continue the help for the support of native pastors, preachers, and teachers. The help for the last purpose, the support of native workers, needs even to be enlarged. There is also great need for the support and continuance of the weekly *Zornitsa*.

Ah, if only the sister churches in America could see our situation and our urgent needs, how easily they would respond to our cry! Brethren, please pray for struggling Bulgaria! In behalf of the committee,

Respectfully and thankfully yours in Christ,

A. S. TZANOFF, *President*.

I. S. POPOFF, *Secretary*.

### THE PRESENT SITUATION IN CHINA.

BY REV. JOSEPH E. WALKER, OF THE FOCHOW MISSION.

To thoroughly understand this, one needs to know the Chinese people. And first of all, he needs to know the errors and superstitions which darken their hearts, and tend to make them unfeeling and harmful toward each other. Take for instance vegetarianism. In attempting to make all life sacred, it in practice degrades human life toward a level with brute life, and makes murder a venial sin which can be offset by extra zeal in saving brute life. A sarcastic Chinese proverb says: "Save snake, save worm, save not two-footed man." We must also understand the universal habit of lying, and the universal distrust which attends it. The Chinese mind has a habit of taking language, not according to its obvious meaning, but according to what they think it ought to mean, or what they suppose the speaker intends to hint, or seeks to hide. An elderly vegetarian, of high repute for sanctity, seeing by the roadside a fat turtle said to it: "Mr. Turtle, congratulate yourself that it is I, the vegetarian, who am passing by; for otherwise I would wrap you up in my garment and take you home to be eaten." These words were intended for a little grandchild following at his heels, and that night the vegetarian's family had turtle for supper.

Again we need to understand the injury done to their minds by these super-

stitutions and this lying. Reason and judgment are brought into bondage to sense and fancy. As a child will fear a mask which he knows to be an empty shell, so idolaters fear the idols which they know to be made of clay. But the folly and degradation of this are only of one piece with a vast incubus of like errors, which the debased mind is powerless to throw off. With such minds, noise and show count for a great deal. The immense display of flags, etc., which characterize a Chinese army, and which seem so ridiculous to us, are of real value in dealing with idolatrous races. So also the pomp and parade of the officials and the strut of the *litterati* all act powerfully on the popular mind. The ascription of a divine wisdom and sanctity to the Emperor aids greatly in governing the nation. But the whole thing constitutes a vast hollow sham, which might collapse with dire consequences to the nation. The problem of progress is, how to replace this sham with something more substantial. Can it be done without some fearful catastrophe? Hence also news-telling is a difficult task in China. When a man meets with misfortune or disgrace his friends keep silent; his enemies blaze it abroad. So when, eleven years ago, a Chinese newspaper published the truth about a Chinese defeat, its patrons were enraged. They looked upon the paper as having deserted to the French.

So again we should know how the Chinese conception of bliss is unlimited pomp, ease, and sensual indulgence. The despised estate, hard toil, and scant rations of the masses react toward arrogance, sloth, and gluttony in those who rise above the common level. Hence we have incompetence, corruption, and oppression on the part of the officials. The scholar seeks office for the sake of wealth and show. He wants to make money fast and easily, too. Once when I was seeking redress from a Chinese official I was told that what I needed to do was not to reason with him, but simply to make it easier for him to decide in my favor than against me. Alike in lawsuits and in politics, influence and money dominate all other considerations.

We need also to know the atmosphere of intrigue, falsehood, and suspicion in which the Chinese official lives and moves. Those who are out of office are watching those in office, and plotting to supplant them. To attain this end they are ready to intrigue with the disorderly elements, and even incite them to riots, that thus those in office may get into trouble and be turned out. The officials are underpaid, and so also are all under them, down to the lowest runner and soldier, and all must piece out by means of irregular fees, extortion, and bribes. Now I have heard of a sanitarium in America whose Christian proprietor pays the attendants smaller wages, because the patrons will fee them; and he wants to maintain a due proportion between outside and inside employees. An American consul in China once agreed with his Chinese employees that they should take no "squeezes," and he would raise their wages enough to compensate them. He raised their wages, but they kept on taking squeezes. They had to do so, or else have endless trouble with the employees of other establishments. Hence bribery and extortion are universal. If, now and then, some official does not follow these evil practices, his underlings do so all the same, and keep *all* the money instead of only a percentage of it.

The attitude of these officials toward the Tartar dynasty is professedly that of intense loyalty; for the fortunes of those in office are linked to the present order

of things ; but at heart they are indolently hostile to it. The same is generally true of the *literati*. So also the attitude of officials and gentry toward foreigners and foreign religions is generally that of latent hostility, held in check by self-interest. No Chinaman is in a hurry to quarrel with wealth and power. But the gentry are more hostile than the officials. They are accustomed to receive servile reverence from the masses, and view them almost as their beasts of burden ; but they complain that as soon as a man becomes a Christian he loses all respect for them. This is true ; for "the new man in Christ" sees that the *literati* are shams. The chief weapon used against us is slander ; and just as it was in pagan Rome, so is it now in China, the slanders have no foundation in fact, but accuse us of the very things which we most abominate. But they fit in with the errors and superstitions of the Chinese, and so in spite of their filth and atrocity they gain some credence ; and the worse the man the more ready he is to accept and propagate these slanders. In past years whenever a missionary has been assaulted the officials have made some false charge against him and forwarded it to his consul as an extenuation of the deed. Thus when some years ago a missionary who from principle never carried firearms was nearly killed by a mob *hired* by some of the gentry, his consul was informed that the missionary brought the mob on himself by shooting a man. There is reason to believe that soon after the Ku-cheng massacre a despatch was prepared which threw the whole blame on Mr. Stewart and the native Christians. But it was suppressed before reaching Foo-chow. One grave mistake of our foreign consuls in dealing with such slanders in the past is that they have not met them with the stern and righteous wrath which they deserve.

We need also to understand the radical defectiveness of filial piety as the *basis* of religion and morality. Filial piety is impotent to renew the heart or emancipate the mind. It secures little harmony at home, but is a fruitful source of discord abroad. It helps to divide the community, the state, the nation into cliques and parties, and is an excuse for much of the wrongdoing which is so rampant. "I have aged parents to support" excuses much rascality. Observe, too, how the Emperor gave as one main reason for making peace with Japan, that Peking was threatened, and the quiet of the Empress mother must not be disturbed.

In contrast with this, "vegetarianism" furnishes a religious basis for a general brotherhood. But it is a strange mixture of fanaticism and fraud, of religion and politics, and its brotherhood of gullible men has great attractions for unscrupulous adventurers. The materialistic bent of the Chinese mind, as well as the need of united resistance to extortion and oppression, constantly tends to develop the political side of vegetarianism in excess of its religious side, and successful union for defence easily passes over into aggression against others. Chinese officials have reasons, both good and bad, for making war on vegetarianism, but they begrudge both the effort and the funds needful to deal with it effectively. Compare with this America's long puttering with Mormonism. Truly, all nations are made of one blood.

We need to bear in mind also that, partly through pressure from without and partly from a perceived community of interests, the Tartar government is coming to espouse the cause of the foreigner residing in China, so that of late years we

have been able to appeal not only to treaty rights but to Imperial edicts against those who trouble us. But as a consequence of this, whatever weakens the Imperial Government lessens the protection which we enjoy under it, and endangers the hundreds of missionaries who reside away from the open ports.

All of a sudden this hollow, wormeaten structure has received a tremendous blow from without. The prestige of the Imperial Government is sadly damaged. Its friends must circulate false accounts to conceal its defeat, while the truth, and worse than the truth, is put in circulation by its enemies. Both the anti-foreign and the anti-Tartar sentiments of the nation have been aroused and emboldened by the defeat of the government, and by the terms imposed by Japan. The collection of a vast war indemnity threatens a great increase of those extortions which even now often goad the people to madness. The authorities are weak and timid just when they most need to be bold and strong; the peaceably disposed mass of the community draws back like a snail into its shell, while the worse elements wax bold and aggressive.

At this juncture came the Sz-chuen riots. The Imperial Government at once strictly enjoined on the officials throughout the empire to sternly repress all such attacks on the foreigners. Its orders were transmitted from superior to inferior officials till they reached the common soldiers and through them the people. But there was constant risk of their being dishonestly transmitted, or wrongly construed as backhanded instructions to go and do likewise; and much uneasiness resulted everywhere. In the interior, in July last, I could not make exchange with Foochow merchants on Foochow; for they did not know but that all foreigners were about to be expelled. A month later a proclamation from the Viceroy appeared transmitting the Emperor's mandates in authentic form, and at once I made an exchange on easy terms.

In the district of Ku-cheng an unusual state of things prevailed. The people of that region have a good reputation for peaceable lives, but vegetarians from without found there much pliant and gullible material, as well as a sufficient quantity of men of their own stripe, and they gradually formed an organization strong enough to terrorize the masses and defy the local officials. When the Viceroy was appealed to for help he was duped and his deputy bribed, so that only defeat and humiliation resulted to the Ku-cheng magistrate. But during the last summer the Imperial Government sent down orders for the extermination of the Ku-cheng vegetarians, and the utterly inadequate force of 200 or 250 soldiers was sent thither to execute these orders. The vegetarian leaders imagined that the missionaries were at the bottom of this sudden activity against themselves, and, seeing them to be unarmed and in a defenceless position, assembled their forces and killed them. The evidence so far goes to show that a large portion of the vegetarians were unwilling to even plunder the missionaries, and of those who went to Hwa-sang the major portion only plundered, while as to the killing, both the purpose and the deed were confined to the leaders and a small minority of their followers.

But let us not forget that the Chinese are human beings and have the same human nature with ourselves, and human nature is not originally a diabolic invention but a divine creation; and, in spite of all that Satan has done to enslave, pervert, and demonize it, it still shows traces of its divine origin. Natural

affection and conscience, sympathy and pity, still maintain an existence in the Chinese heart; and touched by the gospel they often spring into vigorous growth and bear rich fruit. The gospel is pouring and will continue to pour an ever-increasing flood of healing waters into China; and truthfulness, fidelity, confidence, love, and peace will replace the falsehood, distrust, hatred, and strife now so rampant.

### SUGGESTED PROGRAM FOR MISSIONARY CONCERT, AUGUST, 1896.

#### *Topic, HOME EVANGELIZATION.*

(It is suggested that this program might well be carried out by young people of the Christian Endeavor Society, as they may thus gain a clearer perception of difficult conditions in their country.)

1. HYMN: "America."
2. SCRIPTURE LESSON: 1 Cor. 12: 4-13; Eph. 4: 4-7.
3. INTRODUCTORY WORDS BY PASTOR, based upon the Scripture reading, dwelling upon the inter-relations of Home and Foreign Missionary Work and their oneness under the one Father.
4. PRAYER.
5. HYMN.
1. Two brief papers (eight minutes).
  - (1) What peoples form our foreign population? Where are they located in our country in largest numbers? Some late statistics. Intellectual and religious characteristics.
  - (2) How are the Congregational churches organized for home evangelization? Name the five societies and outline their departments of work. General status of each at present.
- II. Brief statements (three minutes) on the following points:
  - (1) Work of Congregational Home Missionary Society among Bohemians.
  - (2) Work among French-Canadians; College in Springfield.
  - (3) Work of American Missionary Association among Chinese.
  - (4) Work among Esquimaux of Alaska.
6. PRAYER FOR OUR FOREIGN POPULATION.
7. ECHOES FROM THE ANNUAL MEETING of the Congregational Home Missionary Society in New Haven.
8. READ RESPONSIVELY IN CLOSING: Psalms 144: 9-15, or HYMN.

NOTE.—Material for the above can be obtained from the headquarters of the several societies.

### Letters from the Missions.

#### *Zulu Mission.*

##### A REVIVAL AT AMANZIMTOTE.

MR. RAWSON, of Amanzimtote, sends the following cheering report, under date of April 22:—

"The blessing has come quietly, like

the sunshine, and you could best appreciate it by feeling previously the awful chill and darkness which have rested upon some of the work here. For over a year we did not feel justified in holding the communion. It seemed as though nothing short of a prohibition of the ordi-



nance could waken the sleepers. But in December so many from the out-stations were knocking for admission that, after carefully examining one by one and examining also the church members, we kept the festival. Thirty-three were baptized and received. Nearly all of these came from heathen homes, and the sight made a deep impression on the church.

"April 5 was a glad Easter. Death and removals had left us but one deacon, and he had so backslidden that he was not allowed to officiate. He now made confession and was restored. Three others did the same, and it was like life from the dead. In addition, seventeen others were received to the church. What a sight it was! Drunkards, polygamists, adulterers, and one who had been a witch doctor! But now beer-drinks, dances, polygamy, sale of children, sacrifice to spirits, fear of ridicule and persecution, all exchanged for the Bread of Life. Read Ephesians ii, and see how Paul would have felt on such a Sunday.

"The monthly missionary meeting had been kept up, but the missionary had been obliged to carry the load. But on that Sunday one of the deacons led, and drove home the text, 'Beginning at Jerusalem,' and earnest prayers were offered, especially for Armenia. A monthly temperance meeting was started, with a restored member as leader. A deacons' meeting every week helps to keep the fire burning and gives practical direction to the flame. The women's meeting, under Mrs. Rawson's charge, has increased in numbers and interest, twenty-five being present at the seven o'clock morning meeting on Tuesday last, some of the old women coming long distances. Each week brings new confessions and new resolves. Church members are going about to do good. We met an old woman returning from an errand of mercy, who said in the joy of her spirit, 'I would just like to have wings and fly.'

"I must leave to another time an account of the work of the out-stations and of Durban, so full of hope! I do not wish to give a rosy view of this terrible

conflict with heathenism, but God has given us a good token, and I hope it will cheer your hearts and lead you to double gifts and prayers, that He may get himself a victory in this dark corner of the earth, and fashion this people as messengers to all the black races of the vast interior.

#### European Turkey Mission.

##### ICHTIMAN. — RELIGIOUS AWAKENING.

MR. WILLIAM P. CLARKE of Samokov sends the following:—

"I want to write you of Ichtiman, a place about six hours from here, where a conference of churches was held November 6 to 8. The friends, open followers and others, took hold of that with great interest, doing what they could in receiving guests at their homes and contributing various things for the general table. It had been expected that the guests would pay their own expenses, but all that was asked of each was less than twenty cents. That conference was for some the beginning of better things; the day of fasting and prayer added its influence; and the Holy Spirit has been guiding into all truth. One of our theological students was there for ten days during the recent vacation.

"On December 18, the day appointed by our conference as a day for fasting and prayer, eight adults met for a prayer-meeting at ten o'clock in the forenoon, and the Spirit was with them with so much power that the meeting did not break up till four o'clock in the afternoon; yet, so the Bible-woman wrote, it hardly seemed more than an hour. All of the above eight were not at the time open followers; I think they are now. One, who has been a regular attendant for a long time, used to 'go around,' to get to the church on Sundays; now he comes straight through the market, with all his family, carrying his Bible and hymn-book in plain sight.

"On the first few days of Christmas week a prayer-meeting was held in the forenoon at the church, that being the Week of Prayer, and every day during

that week meetings were held in the homes, late in the afternoon. All were encouraging meetings, as many as fifty attending some of them. The Bible-woman there is doing a grand work."

#### NATIONAL AND CHRISTIAN SCHOOLS.

Mrs. Haskell, of Samokov, reports the following incident illustrating the infidel character of many of the national schools of Bulgaria:—

"Once as Dr. Kingsbury was on board a Danube steamer he noticed an elderly man walking the deck, evidently in great sorrow. His sympathies were so touched that at last he ventured to approach the gentleman with the words, 'My friend, you seem to be in trouble; is there anything I can do for you?' The man turned and asked, 'Do you know anything about farming?' 'Oh, yes.' 'Well, did you ever twist your fingers into a clump of grass and pull up the sod and shake out all the earth from the roots and throw the grass aside to wither and die? If so, you know what has been done to my son. I sent him from home an honest, God-fearing boy. His teachers have plucked up his faith by the roots. They have told him there is no God, that man dies like the beast, that there is no hereafter. They have shaken out all the foundation of his belief and left him a parched and withered soul, like the grass I told you of; and my heart is breaking for him.' This man was not a Protestant Christian, but he knew the blighting power of infidelity. And his son's fate is the fate of multitudes who graduate from the national schools. Doubtless the intellectual training given in those schools is very creditable, and Bulgaria is worthy of all praise that in so short a period she has made such advances in education, but it is a notorious fact that the teachers, even in the smaller villages, are many of them infidels.

"This mission in Bulgaria comprises a field about once and a half the size of the State of Ohio, with a population of 3,000,000 or more, exclusive of Constantinople. Think of Ohio with *one* starv-

ing Christian college, half of whose instructors should be obliged to do duty as preachers, editors, treasurers, etc., and you can imagine a little the condition of Bulgaria and Macedonia. And yet, with all its disadvantages, our Institute has graduated many men that would be a blessing to any State. At the present time our hearts are cheered by the presence of the Holy Spirit, who is quietly working transformations in character that are marvelous in our eyes. Four excellent young men will soon finish the theological course and are expecting employment in the mission.

"And now comes the word, '*Retrench forty-two per cent.*'! No one seems to question that this means the stopping of our *one* religious newspaper, but that will not suffice to meet the reduction. The question then lies between closing of churches, stopping preaching at hopeful points, and throwing out of employment faithful pastors and preachers, or closing the Institute. Once closed, Russian influence might seriously hinder its reopening."

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#### Marathi Mission.

##### THE ANNUAL REPORT.

THE annual report of this mission comes to us in a comely pamphlet, of eighty-two pages, filled with details in reference to the churches, schools, and the various branches of Christian work in which the mission is engaged. We wish that this report might be in the hands of all who contribute to the American Board, for we have space at present for only a few extracts.

"The number of persons received to the churches on profession of their faith is 153, which is less than in the previous year, but just above the average for the last five years. The net gain in the number of communicants is 115, against a loss of 47 last year, making the total number at the end of the year 2,630. 142 children were baptized, with a net gain of 76, making a total of 1,760. There were also 37 adults baptized who, on account of distance from

any local church, or for some other reason, were not received to full membership. The number of this class is now 162, and the whole number of baptized persons in our Christian community is 4,552, or 232 more than last year. It is a satisfaction to note that the contributions of the churches amount to \$1,731."

#### FAITHFUL MISSION AGENTS.

THE report contains some account of these agents from the pen of Dr. R. A. Hume:—

"In 1895 two of the oldest agents of the Marathi Mission were called away from earth. One was Chimaji Uzgare, who was baptized in Sirur nearly fifty years ago, and who had been for nearly forty-five years an agent of this mission. When baptized he was the only Christian in or anywhere near his town, I believe, and he had to suffer bitter persecution. With great tact and earnestness he labored to bring his relatives and friends to Christ. About twelve years after his baptism he was able to see a church organized in his own town, with about twenty-five members, most of whom were his relatives. His friends think he was the means of leading at least seventy-five persons to Christ. One incident in his old age is worth recording, and it illustrates the nobility of some of the highest Indian officials. In the year 1888 or 1889, Lord Reay, then governor of the Bombay Presidency, visited Ahmednagar and addressed a large company of Christians. On having Chimaji pointed out as the oldest Christian present, the courteous governor said: 'I should like to shake hands with that old gentleman;' and descending from the platform, he shook hands warmly with the modest, sterling man whom his Master also loved and honored. — Another agent of like spirit and success, who died last year, was Dhondiba Saptal. He was born in a town called Kikavi in the Satara District. His father was by caste a *Mali*, or gardener. But on account of family troubles he ran away from home while young, wandered about, and finally married a wife of the Ramoshi caste. The father

died while Dhondiba was young. Then a famine occurred, during which his mother was in straits, and she remarried a well-to-do man of the Mang caste. For this reason, though Dhondiba himself was of a higher caste, people considered him as belonging to the caste of his stepfather. But he had such high though rare nobility of spirit that he never cared what people thought of his caste. He lived to help the people among whom he was thrown and, until death, worked devotedly for those whom many others neglected. He was baptized about forty-five years ago and was a mission agent nearly forty years."

#### THE NON-CHRISTIAN COMMUNITY.

Several illustrations are given in the report of the fact that the Christian religion has made deep impression on the minds of many who, for various reasons, are unwilling to make open confession of Christ. Mr. Harding refers to an intelligent Hindu with whom he was speaking of spiritual things, who replied to him with much solemnity, "Sir, we know these things as well as you do, but what can we do? Our families are against us, village life is against us, and our hands are tied."

Rev. E. S. Hume, writing on this theme, says:—

"For three months in the monsoon, during the absence of Mr. Abbott, the editing of our mission paper, the *Dnyanodaya*, fell to me. At that time I took pains to read the native papers in order to understand as well as possible the present attitude of the Hindus towards Christianity. I was pleased to note the improved tone of these papers and the general interest in religious matters which the educated men of this country are taking. They are feeling the influence of our aggressive and foreign religion on all sides. The majority still profess to despise Christianity. At the same time they find it necessary to frequently prove its weaknesses. Each case of baptism of a prominent person leads to much discussion, and warnings against parents allowing their children to fall under the influence of the missionaries are to be found in all

the papers. Jesus Christ is more and more coming to be recognized, even here in India, as the one perfect Man. The educated generally claim that they have no contention with Christ, but only with Christianity as a system of religion, and with professing Christians. The following, from a professedly orthodox paper, would not have been allowed a few years ago in any organ conducted by Hindus. It provoked but little discussion, and that only because Christians took notice of it, and welcomed the statement:—

“As a Hindu and a Brahman, who is deeply impressed with the extraordinary spiritual progress made by the ancient Hindus and the almost supernatural wisdom and foresight of our *Rishis*, I would pay my humble tribute to the helpful, simple, and deeply touching nature of the teaching of the loving and ever lovable Jesus, beautifully illustrated in his crucified life. His short existence on the earth looks like the most condensed epitome of universal love, purity, and sacrifice. To an unbogoted and pious Hindu, the picture of Jesus on the cross—his drooping head, his parched lips, his gaping wounds, his uplifted eyes, his serene expression of complete resignation, forgiveness, and love—presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity.”

Rev. Mr. Lawson, writing of personal work for educated Hindus, says:—

“I have been doing, during the year, considerable personal work among educated young Hindus. Towards the close of the year I carried on a work of personal visitation at their homes, which I call, ‘My Zenana Work among the Men.’ It has been very interesting to me. In this work I find many different classes of persons. In the first place there are the bigoted students in the government schools, who know almost nothing about Christianity, and want to know even less. When I begin to talk with them they sometimes say, ‘We don’t want to hear about your religion.’ ‘Why?’ I ask. ‘Because it is bad.’ But they do not even know where and when Christ lived. I try

to show them that no person can call himself educated unless he knows something about Christ, the greatest character in history. ‘Do you get pay for doing this?’ they ask with a curl of scorn on their lips. Some of them have an idea that low-caste people are hired to become Christians. Another said to me: ‘You can never make us Christians by any of your allurements. You may deceive the ignorant Mahars and Mangs, but we know that our religion is best.’ Coming to a more intelligent class, who know something about Christianity, I find many who try to explain and defend Hinduism as reasonable. Some say: ‘There is one great God over all, but he has many inferior gods under him to carry out his will, just as the collector has dozens of assistants to help him.’ ‘But,’ I asked, ‘should we not worship the great God who created all?’ ‘No,’ they replied, ‘we should worship all the gods. If we come to your bungalow to see you, we have to get permission from the servant who comes to the door first. So we have to make our requests through the inferior gods.’ There are some who cannot be satisfied with barren theism, but having been much influenced by Christ, cannot be at peace without him. But they are deterred from confessing him before men by a fear of the terrible persecution and separation from their family which must ensue. Hence they are in a state of great unrest, secretly believing in Christ, but feeling that they are denying him by their lives. In particular my sympathies have been deeply stirred for one young man, who said: ‘I am in such a state of religious unrest that I am very unhappy. I cannot become a Christian, for that would mean separation from my old mother, my wife, and my children. They would feel it a terrible disgrace, and they would never have anything to do with me. My mother never could understand why I should bring such a disgrace upon the family, and she would not be able to bear the sight of me. But I must have peace. I have tried to get it in every way that I could think of without making the great sacrifice of accepting Christ and

being baptized. I have been reading Max Müller's works to see if I can't find something satisfying in Hinduism, but in vain. I read the life of Bradlaugh, to try to destroy this restlessness in my heart. It relieved me for the time being, but afterwards the unsatisfied longing became as strong as ever. Can't you tell me of some way of getting peace without taking Christ and being baptized?"

#### THE EFFECT OF REDUCTIONS.

Rev. Mr. Abbott, of Bombay, in behalf of the Marathi Mission, states in a succinct way the consequences which will follow in the reductions made, unless relief should come:—

1. "There is first the injustice to our agents, who have been serving us faithfully for years. India is not a country where it is easy for one who has lost his employment to find another, especially in the case of a mission agent whose line of service has unfitted him for secular work.

2. "Such wholesale reduction will bring mission employment into disrepute as too uncertain for those on whom the responsibility of supporting families rests.

3. "The non-Christians who hear of this reduction interpret it in their own way, and will make much of it in private and in the public press. Some speak of it as a sign that Christianity is taking a backward step in America; hence the stopping of money. Others say that the Christians of America are becoming convinced that Hinduism is good enough for India, and there is therefore no need of missionaries. A newspaper declares that the missionaries are having their salaries cut because they do not make converts fast enough to satisfy their supporters at home. Others again, that Christianity is making no headway in India; missionaries and their supporters are becoming discouraged, hence their activity is to be lessened. Thus the Hindus become triumphant, and our Saviour's name is blasphemed in this land because his money is withheld from his work.

"It should also be remembered that work once given up is most difficult to

recover. A school given up may mean that other agencies not Christian take our place, and the opportunity of years is lost. These are days of encouragement in our work. There is a well-marked interest among Brahman and other higher castes. The gospel is gladly listened to, our schools are full, and there is nothing in the work around us to make us disheartened. Under these circumstances we feel that it is time, not for going backward, but for pressing on with larger plans than ever before.

"We cannot therefore believe that, if the churches of America truly understood the situation, they would let such disaster come upon the work. We are not now asking for expansion, though the interests of Christ's kingdom demand it, and though we cannot but desire it. We now plead for the preservation of what exists, that the destroying hand may be averted, and we may not have the sorrow of seeing that destroyed which it has required years to build up.

"As to the effect upon our spirits of this danger threatening our work, it would not be true to say that we are discouraged or disheartened, or that we are unable to face the danger with trust in God. It has of course compelled each one to see whether the work cannot be pruned of that which may be unnecessary, and dead and sickly branches will be cut off, but we would not have you suppose that we intend the work shall unduly suffer, or that those branches shall be touched that would endanger the life of the tree. If the tree is of the Lord's planting, as we believe it is, he will not let it die, and if not from the churches of America, through some channel or other, the means will flow to keep the tree alive and its branches green. If the churches of America desert us at such a time, that does not mean that *He* will whose work this is, and thus, in the face of these reductions, we are all keeping on our work with but the fewest possible changes. And why should we not? It is but a paltry sum of about \$10,000 that we need; a sum which many a rich servant of God could single-handed supply without great



self-denial, and with only a feeling of joy that he has preserved a precious plant whose leaves are for the healing of the nations. We are not therefore discouraged or fearful. We trust in God and we believe his servants in America have an interest in the spread of his kingdom, and in this faith we are willing to go on with our work, just as if there were ample funds for the real necessities of our work. We cannot measure Christ's interest in this work by the dollars which the American churches send us or withhold from us. When Christ gave the command, 'Go ye unto all the world and preach the gospel to every creature,' he said nothing about funds in gold and silver, but gave promise of funds in coin of another realm, 'Lo! I am with you alway, even unto the end of the world.'"

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#### Madura Mission.

##### ITINERATING.

MR. HOLTON writes from Manamadura:—

"The burden of having so incompletely and unworthily cared for my station last year seemed heavy enough in itself, but it was greatly increased when, at the recent meeting of the mission, the figures from the census revealed that mine is the largest station in the whole mission, having a population of over 553,000 souls and stretching more than sixty miles away from the nominal centre, and I am the only ordained clergyman in all this population. A large part of this region is but rarely visited by either our itinerating parties or by our traveling evangelists. 'Touring' is where, with a single cot and servant, I go off for short trips to the various small congregations and inspect the work of teachers and catechists. For 'itinerating' we take two carts, tents, and necessary furniture, books, supplies, and magic lantern (the gift of some of your number), with all the helpers, teachers, and catechists that are available, and journey to such parts of the station as do not have regular and settled catechists. We preach in each small village and hamlet around

our camping places for a radius of five miles or so, sending out the helpers two by two to preach wherever they can get listeners. In the evening the lantern pictures are shown in as central a location as is possible, with due notice given to the neighboring villages. The pictures are assigned to different preachers and short, bright addresses descriptive of each scene, parable, or truth illustrated are given, interspersed with singing of hymns accompanied by cymbals and violin or organ.

"There is something peculiarly attractive about the work of the itineracy. It is a purely evangelistic work, going systematically from village to village, and telling to all the good news of the kingdom; like John the Baptist 'in the wilderness' preparing 'the way of the Lord.' It is the nearest to Jesus' own way of life that we come,—the early morning prayers, the start at dawn, the long tramps over glaring sands, scorching rocks amongst patches of thorns, along the narrow paths upon the dikes dividing the wet paddy-fields, under spreading banyans or stinging, shadeless palms.—proclaiming the word of the Lord to the ever ready listeners, but hopelessly indifferent to the truths they hear. One gets thereby an insight into Christ's life and realizes how he came to feel the need of nights of prayer and communion with God, to shake off the hopelessness, the despondency, the crushing sense of sin and neglect which he, the holy One, would feel so infinitely more than we do who are so sin-stained ourselves. As one sees the dark and sordid lives, as one comes so frequently upon smoky, greasy images of rats and elephant-headed gods, clay horses and temples, all bespeaking a debasing idolatry, when one sees the whole lives of thousands bound up in the matters of food, raiment, and property, the seventh day of the week one dead level of worldliness, and the indifference with which all turn from things celestial to the weak and beggarly elements of time and sense, one's heart sinks within him, and the Satanic question springs up, 'What is the use of all this foolishness of preaching, anyway?' But



God has given us exceeding great and precious promises; yes, for even such questioning doubts as this: 'I, the Lord, will hasten it in his time.' 'Ask of me and I shall give thee the heathen for thine inheritance.' These, and many other promises, together with a glance at the progress made in India alone during the past 100 years, cause one to rise from his Bible and his knees with a restored faith and a renewed resolve to patience and courage."

#### Foochow Mission.

##### CONTINUED INTEREST.

MR. HARTWELL, writing from Foochow, April 22, says:—

"At present there is a great change in the attitude of the people towards our work. Last Sabbath being the first Sabbath in the third Chinese month, it was the communion season at most of our churches, and I have heard of the reception of 120 to our churches on that day. A few more are expected to be received soon at some of the other places. You will rejoice at this news and, I trust, will entreat people to pray that the good work may continue. At present we are pressed beyond measure for church accommodations. Our buildings are full, and every Sabbath there are new persons putting down their names as inquirers. This scarcity of accommodations is not an altogether unmitigated evil, as it encourages the Christians themselves to make efforts to relieve the situation. The same state of things exists in all the missions here in the greater part of the field.

"Several things are operating to increase the interest here and elsewhere in China. The great volume of prayer for this province and for China that has followed the sad trials of last year must have had a powerful influence for good and lead to great results. Then, too, the war with Japan has shown such imperative need of change in China that the people are more ready to think that a change of religion is possible, and they naturally are willing to think more about the truths they hear

than formerly. A further influence comes from the fact that being known as Christians now in many cases ensures a better treatment from the Chinese officials, and sometimes even better than non-Christians would receive. And so men will press for the church, partly from hope of temporal advantage. But from whatever motive they come, it is our duty to give them the gospel and pray earnestly that they may be savingly benefited."

##### SHAO-WU THEOLOGICAL STUDENTS.

Messrs. Walker, Gardner, and Bliss, having obtained consular consent to return into the interior, reached Shao-wu the latter part of March. Writing April 3, Mr. Gardner says:—

"Owing to our absence for a good part of the year, there are not so many prepared to enter the church, but there are a large number of inquirers. This is especially true of some of the outlying districts. The first man to graduate from the theological school has done a splendid work. God has greatly blessed him. He was called to a new out-station and has been there a year. This year there are from one to two hundred inquirers in the villages surrounding the one in which he is settled. The Christians there are subscribing the sum of \$200 to build a chapel, and have come to us for aid. Four hundred dollars ought to build them a pretty good place of worship.

"This year three new members have been received into the theological school. Thanks to friends in the Reformed Episcopal Church, who contributed to the theological school last year, we were enabled to carry on the school and close the year without debt. Three new men who have been added this year will make eight under instruction. There are three more who want to study, and possibly a fourth. They, however, must wait a little. The three now received are all young men, about twenty years of age or a little over, all educated in our boarding schools. One was educated at the boarding school in Foochow; the other two at the boarding school here at Shao-wu.

They are ready to take advanced positions in the theological course."

#### GROWTH AND OPPOSITION.

Mr. Hubbard, writing from Pagoda Anchorage, April 13, says:—

"The United States consul's orders restricting our touring in the autumn of 1895 have been removed, so we have freely visited all our out-stations and have been greatly encouraged by the increasing number of inquirers attending our station and out-station chapel services. We have had many invitations to enter new places to establish schools and chapels, and the result is that fourteen new places have been opened. Thirty-seven have been received to the church during the quarter, the major part at Tiong-loh District city church. Ten of the new places have been opened by Dr. Whitney, Mr. Hubbard making one tour with him. Dr. Whitney has continued the dispensary work at Yangseng and has some daily calls at his house.

"There has been some opposition on the part of evil-minded persons and desire manifested by Yamen runners to hinder the people from becoming Christians."

Mr. Hubbard reports several instances of assault upon Christians, some of them having been beaten severely. Yet the people are beginning to perceive that Christianity is a growing power, and that it is a matter of worldly prudence not to oppose it. This, of course, involves new perils, since many may be led to profess the Christian faith because of the legal protection they may thus secure. While there are doubtless some who become inquirers because of the "influence" they may secure, Mr. Hubbard says:—

"We can testify that many Chinese are seeking better ways in religion and education, are willing to listen that they may know what other nations believe and how they do their work. They frequently confess their own to be inferior in many points. It may be at first largely an earthly kingdom which they seek; that is *natural*, but afterwards comes the *spiritual*."

#### South China Mission.

##### "THE PLAGUE."—COUNTRY WORK.

MR. HAGER writes from Canton, April 18:—

"With the advent of the Chinese New Year 'the plague' broke out again in Hongkong, so that the membership of the various schools was reduced almost one half. Last year we had about 200 enrolled, but this year the number has decreased to 113. The number of people dying from the plague is not so great, but a great many are moving away, since the government of Hongkong has adopted some stringent measures in its sanitary operations which are not at all agreeable to the Chinese. This exodus affects all the different Grant-in-Aid schools of the colony, and is almost certain to retard Christian education. At present the plague also rages in Canton, but not in Macao, where it carried off so many last year.

"On my recent visit into the interior I found an interesting case of a young business man, still a heathen, who gave his father money to come and live at one of our chapels, so that he might learn the gospel story of salvation from sin and redemption through Christ. The father is about fifty years of age and applies himself diligently to the task of studying the truth. He cooks his own food, bought with the money his son has provided, and shows an earnest desire to investigate the claims of Christianity. It is the first case of this kind that has come to my knowledge, and I am very much pleased to know that in this case, at least, money has had no consideration in his coming to learn about Christ. Missionary support is given so often that many Chinese come to regard it as an essential feature of Christianity.

"Being prevented from opening a school in a certain place, in an ancestral hall, the helper stops with a few Christians engaged in doing carpenters' work, and every day he visits the villages round about and at night reads and prays with the Christians and a few heathen that come to listen. Foiled by Satan in one

way, we mean not to give up the field, but to pursue our work more along apostolic lines, using the methods so successfully employed by Dr. Nevius of the American Presbyterian Board.

"I visited a number of villages and preached and dispensed medicine quite freely. In one village the throng was so great that I extracted 100 teeth in one day alone, besides preaching several times. The women were at first a little afraid, but I soon gained their confidence, and they were as willing as the men to be relieved from pain. Ordinarily I cannot undertake serious cases, but all minor cases of surgery I am very glad to perform, since any operation performed successfully produces a better impression than a cure in the most chronic medical case. This village dispensing and healing work, coupled with preaching, is exceedingly interesting and profitable, and several women expressed themselves as willing to be Christians.

"The Chinese Christians of America, principally of the Yung Clan, have raised \$1,000 to erect a schoolhouse in a village, but after the ground was bought a few unruly persons excited the villagers so that permission to build was refused to them; and on a recent occasion one of our helpers, also belonging to the Yung Clan, was struck a blow in the eye, because he had negotiated for the property. Opposition to the gospel is still rife and the day of persecution has not yet passed."

#### North China Mission.

##### CHEERING ITEMS.

MR. WILLIAMS, writing from Kalgan, April 7, says:—

"For nearly a month prior to the Week of Prayer we held meetings almost daily. Seventeen arose for prayers.

"In February, nine were added to the church, one being a teacher. I never knew of our having meetings for so long a time. The spirit was good, and several of the pupils in Boys' and Girls' schools were among the converts.

"Our Station Class always furnishes

many who unite with the church. For economical reasons, we had determined to drop it. The attempt to have a school and preaching at the village, five miles off, was a failure, although we spent seventy-five dollars in the trial. We planned to have several preachers at different villages where there are Christians, but the cutting off of estimates makes it impossible.

"We have hoped the church here would call a pastor, as they contribute for various objects annually, enough to support one. We therefore have been gladdened by seeing them assuming the support of two helpers, one supported by the church, the other by the Christian Endeavor Society, which for three years has been accumulating money, and now sees its chance to use it."

Mr. Smith, of Pang-Chuang, writes under date of April 11: "Last Sunday we had our spring general meeting to celebrate Easter. Our chapel, built about ten years ago, without cost to the Board, is already much too small, and we must enlarge. We have to confine attendance at the general meetings to members and probationers only, all others having a meeting by themselves in the dispensary. There must have been about 400 of our people here. Thirty-two were baptized, and about as many received on probation. The afternoon was given to the discussion of ways by which the sum total of the native contributions can be materially augmented, a matter in which the leading men are much interested. We broached to the helpers the plan of ordaining two or three of their number at no distant day, but it will be some time before this can crystallize into anything definite. After the meeting was over we kept all the helpers—only one being detained at home—for a few days of quiet Bible study; a rare treat for them, which has greatly helped them all. In future this will probably form a part of the regular program of these general gatherings."

##### THE NEEDS OF YUCHO.

Mr. Sprague, of Kalgan, reports a horseback tour of a month through the

Yu Cho field. It is a hopeful account of eager listeners and several baptisms, eight having been received to the church. The need of a resident missionary at Yu Cho is apparent, and with reference to this matter Mr. Sprague makes the following statement:—

"Yu Cho is a city of about 40,000 people, situated in the midst of a fertile valley well watered. It gives its name to the whole district which it governs, about fifty miles each way. It lies directly south of Kalgan and west of Peking, and seventy-five miles from Kalgan. To this important city our missionary pioneers, J. T. Gulick and Dr. Blodget, were providentially led in 1866 to baptize the first convert, T'sai Ching. He has been the mainstay of the church there ever since. But he is now on his deathbed. His parents, children, and grandchildren have all been baptized. His son is a preacher now located in Yu Cho. During these years since the work was started there by Goodrich, Pierson and Treat, 1867-1873, only a few have joined the church, and most of those have either died or moved away. Within six miles there are several church members and inquirers. And twelve miles east is the city of Hsi He Ying, where we have a chapel and several Christian families. Large markets are held in many villages, six miles from each other, every five days. From Yu Cho, twenty-five miles northeast, is Sui Chuan, a large town where we have several Christian families. And twelve miles farther on the road to Kalgan, namely, thirty-seven miles from Yu Cho, is our largest out-station, Ching Ke Ta, with its sixty members and located preacher. Had we the money and the men, we should locate two or three more preachers in these out-stations.

"And not only do these preachers require constant oversight, but all these villages need frequent visiting by the foreign pastor. Now it so happens that all these, and many other places where we have Christians, are scattered all along that road but a little distance from each other, and all within easy access from Yu Cho, while to reach the nearest from

Kalgan we must traverse a difficult mountain road of over fifty miles. Are not these plain providential indications that the missionary who would be successful in this work should reside in Yu Cho? We have there a house rented and repaired, sufficient for the use of two small families, for several years.

"I have thus stated in brief some of the reasons why I cannot help pleading for just one new missionary family, although the times are so hard and the funds are being cut down. I do not assume that Yu Cho should take precedence of other equally needy places; but I hope no other place is so destitute, where we are trying to work, or that has waited so long for promised help. We will hope the present darkness betokens the morning that shall fill all the valleys and plains of China with the blessed gospel light."

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#### Japan Mission.

##### WILLING LISTENERS.

DR. DEFOREST reports that during the four months since his return to Japan he has preached over twenty times, and made about the same number of addresses, visiting ten places and baptizing twelve people. Writing from Sendai, May 4, he says:—

"On my last trip I was invited to a silk factory to address the operatives, some fifty young women. In another village I was invited to preach in a Buddhist temple, a thing that astonished both me and the Christians too. This shows a very marked change in public opinion within two or three years. When we asked, 'Will not the priest be angry?' we were told it made no difference whether he were or not. He did not own the temple. It belonged to the village, whose committee of four unanimously said we could have it and welcome. So we had it. The whole village largely attended. I had gone there expecting to speak in part on comparative religion, but when I found the temple open to our preaching, I dropped comparisons and went straight for the great truths of God and man.

"We were invited to go on to another village, and were assured that a band of young men were waiting to be taught the Bible, and we were urged to send them an evangelist. In places where I have had some pretty stiff insults, where Christianity was bitterly spoken against, now we meet with nothing but cordiality, or at most indifference. The head of one village, who had never gone near our preaching place, this time was present. The field is ripe for patient, earnest, aggressive work, and converts can be had in every village, provided one has the right men to work with, and men in sufficient numbers.

"Right here, I wish to say, and say it strongly, that somehow we must put more men in this field. There are now only five pastors and evangelists whom we are aiding. We can't hold our own with this force. We have two graduates from the Doshisha this summer, one of whom is a most earnest, aggressive Christian, who loves evangelistic work and has insisted on an education under very adverse circumstances. He is definitely called for the Wakamatsu region. I have no money to send him there, but he must go, and I shall try to get it out of some Sunday-school or from friends who would not give it to the Board. The other graduate is an earnest worker so far, only I don't know his methods or theology. But, being one of my old pupils, I want him in our field, and other workers here want him too. We ought to have at least ten evangelists in this northern field, with money enough to visit them three or four times a year, and to have a small paper for our own news, and to hold an annual meeting for mutual instruction and to educate an *esprit de corps*.

"The soldiers' movement is attracting attention. I accidentally met one in Wakamatsu, returning from Formosa, and we took him to the Christian meeting and listened with great pleasure to his long experiences as a Christian soldier. There were sixteen Christians in his brigade. They readily found the Christians in Formosa and regularly met with them on Sunday as far as possible. The Formosan

Christians made a most favorable impression on the officers of the Japanese army through their hatred of opium and their instant loyalty to Japan. These Christians seemed to recognize at once that opium-hating Japan was their natural friend, while other Formosans too often fought the troops or else burned the towns and fled to the hills."

#### East Central African Mission.

THIS mission has hitherto lived in constant uncertainty as to what course Gungunyana, the native king of Gazaland, might take about returning from his southern capital, Baleni, to his old habitat near where his father, Umzila, lived. But it now appears that he has been captured by the Portuguese and been taken to Portugal. His people will probably make no stand against the Portuguese, and it is thought that many of them may turn northward to the regions where they have once lived. Should this be the case, a much larger population will be found in the vicinity of our mission station in Gazaland.

Mr. Wilder writes from Mt. Silinda on March 16:—

"We are moving on by faith along the basis of our own estimates, believing that before January, 1897, the full estimates will be granted. This poor little mission takes all the comfort it can out of such passages as tell of the grain of mustard seed and the like, but surely some greater effort must be made to put the Lord's work here on a broader financial basis, else it will be in danger of lapsing into what is commonly known as a 'Faith Mission.'

"I presume few missions have from their inception been so hampered in their work of preaching and teaching, nevertheless the spiritual efforts have been rewarded. Already there are those among these people whom we have much reason to believe are servants of the Most High.

"This mission is one of the few concerns in the country which are paying dividends. The chartered company is not doing that yet. Wars and rumors of wars



are the order of the day with us. Our late chief magistrate, Dr. Jameson, has been filibustering in the Transvaal and is now a prisoner. Gungunyana seems to have reached the end of his rope and now is in durance vile. Moreover, small-pox has broken out only a mile away from our huts! A kraal on the Silinda Mission farm is infected. The natives themselves take no precautionary measures against the spread of the disease. They say that

those who do not recover are thereby proved to be wizards and witches! They seem to look upon it as an ordeal, like the poison cup. We have dismissed the kraal children's school and taken such other measures as we can to prevent further exposure, but we are not at all sure it may not break out on the station any day. The Lord has kept us from the young lions. May he protect us from the pestilence which wasteth at noonday!"

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### Notes from the Wide Field.

#### AFRICA.

THE BAKUBAS AND THEIR KING. — Our readers will remember an account given in the *Missionary Herald* for July of last year of Rev. W. H. Sheppard, a colored missionary of the Southern Presbyterian Board, who some six years ago went to the Congo Free State and settled at Luebo on the Lulua, one of the branches of the Kassai River. While at this point they heard of the tribe called Bakubas, which persistently refused to receive foreigners. Mr. Sheppard, however, persisted in his attempt to approach their town, and Lukenga, their king, finally received him, since he had in some way conceived the idea that the spirit of his father was in Mr. Sheppard. The intrepid missionary found a strange admixture of heathenism and civilization among the Bakubas. Their town was laid out in squares, with broad streets, and some of their household arrangements were in advance of what is ordinarily found in Africa. Mr. Sheppard on his first visit seems to have made a great impression upon Lukenga. We now learn of a second visit made by Mr. Sheppard since his return from the United States two years ago. Letters in *The Missionary* from Mr. Sheppard, written in June, 1895, give an account of this second visit. The day before reaching Lukenga's capital the king sent two sons-in-law and a number of prominent people to escort Mr. Sheppard to the capital. Marching into the town, the missionary and his wife found a two-roomed house, which was quite homelike, waiting for them. The next morning there were at least 500 people at the door to say, "Good morning." The king sent his son to ask Mr. Sheppard to come and see him alone. Entering by a private way, he found the old man not on a chair as before, but on a large mat of leopard skins. He is now quite feeble, being ninety years of age. Seizing Mr. Sheppard's hand, he said: "My son! my son! do you still love me? And have you come at last? I sent message after message for you, but no word came. At last I was told you were dead. Eight moons ago I heard of your coming into the country. I sent for you, and you have just reached me." Mr. Sheppard gave an account of his visit to the United States, and on telling him that he had brought a wife back with him, the king said, "I will receive you and your wife formally to-morrow afternoon in the big square." On the next day the drums sounded and the people gathered in the square, and as the king's hammock was lowered in the centre, a shout of 5,000 voices ascended in one chorus. The king then gave his greeting, taking Mrs. Sheppard by the hand. At the end of the formalities Mr. Sheppard led in prayer. In the subsequent days services were held both in the square and in the front of Mr. Sheppard's house. Presents were exchanged, and among other things given the king was a large scroll containing the text from John 3: 16. When the meaning of it was explained to Lukenga, he turned to his son and exclaimed, "Hang God's Book there!" pointing to the side of his



house. All this seems very propitious, yet Mr. Sheppard records the fact that only two nights after this he heard screaming and moaning in the village, and learned in the morning that a little child of royalty had died, and so four slaves, two women and two men, were killed in honor of the little one. But Mr. Sheppard has Lukenga's promise that this form of murder shall be stopped.

**THE LIVINGSTONIA MISSION.**—This mission, which is connected with the Free Church of Scotland, was established in 1875 as, in some sort, a memorial of Dr. David Livingstone, whose work for Africa was so conspicuous. The mission has been supported by special contributions which have heretofore averaged about \$20,000 a year, but on account of the growth, the expenses have been increased to about \$35,000 a year. The special committee, in issuing a plea for the mission, gives this following brief summary of the remarkable work accomplished: "For twenty years the history of the mission has been one continuous effort, in which many noble workers have laid down their lives, to bring the gospel to the tribes on the west side and north end of the lake [Nyasa] and on the adjoining highlands. The one station of 1875 has become seven stations, manned by European missionaries, each having numerous out-stations, and commanding a range of 500 miles in length. Native Christian congregations have been formed at five stations—the largest at Bandawe, with 120 communicants—and classes for natives anxious to make a profession of faith in baptism are formed and taught regularly at all the stations, some of these classes having seventy members. Seven languages have been reduced to writing; books in them have been prepared and printed at the mission press by native printers. The whole of the New Testament and part of the Old have been translated and printed in one language, and the Gospel of St. Mark in three other languages. Forty schools are now open, taught by 150 native teachers, at which over 7,000 children are taught to read and instructed in the Christian faith. Evangelistic work is done by over 100 native preachers, some of whom travel ten miles to conduct services in the villages. Slave-hunting, tribal raids, and the poison ordeal have been almost abolished within a great part of the sphere of the mission, and the dying prayer of Livingstone has been answered for this part of Africa. The seed sown in tears and watered by the blood of many martyrs has yielded an almost unhopd-for harvest. Scarcely any mission has such a record of blessing as this Livingstonia Mission of the Free Church of Scotland. Its success calls for profound gratitude to God, and for increased efforts for the extension of his kingdom."

#### MADAGASCAR.

THE deputation sent by the French Protestant Society to enter into conference with the London Mission in regard to the carrying forward of Christian work in Madagascar arrived at Antananarivo on February 25. They were most cordially welcomed by the missionaries of the London Society, who believe that the Christian work will be greatly strengthened by the coöperation of these French Christians. One of their number, M. Louga, had a very satisfactory interview with the queen, after which she said, "I feel that your words have, as it were, raised me from the dead." One of the missionaries of the London Society speaks of the opportune time at which this deputation arrived, and of the great good that will be accomplished by its visit. And he adds: "They are being received by the Malagasy with open arms, and the moral effect produced by their speeches in public and their meetings with the people in private has already been very great. We, one and all, believe that the coming of two such excellent men at the present time is the leading of Divine Providence."

#### CHINA.

THE Province of Hunan has been notorious for its hostility toward foreigners, and especially toward Christian missionaries. But Dr. Griffith John reports that the Lon-

don Society has received the gift of a house and land in that province. It seems that some seven years ago Dr. John baptized a man by the name of Li Yeu-keng. During these years Mr. Li has been engaged in Christian work among his own people, having a free night school in which Christian books have been used. Through the influence of this man four whole families have given up their idols and are asking for baptism. Mr. Li has now handed over his house and a large piece of land to the London Society, and this is the first property in the Province of Hunan which is owned by a Protestant mission. Dr. John adds, "Do not be surprised if you hear of Hunan being opened and of myself being on my way thither."

## INDIA.

CONVERTS AMONG THE LEPERS. — The Leper Asylum of the London Missionary Society at Almora is doing a noble work, and recent letters from that place, given in the *Chronicle*, speak of the death of the patriarch of the asylum, Jai Bhan. He was eighty-seven years of age and on entering the asylum was a Brahman, but he turned to Christ in full purpose of heart and bore his sufferings patiently and had great joy in the expectation of entering the heavenly home. Having full use of his faculties till within a few weeks of his death, he used them all in his Master's service. The scene at his burial was most touching. The inmates with their mutilated leprous hands sought to do everything in their power to show their love for the aged saint. The account is given also of the recent conversion in the asylum of a lad fourteen years of age, who before he became a leper had heard a woman tell her fellow-villagers of what Jesus Christ had done for the sufferers at the asylum. When attacked by the disease he sought admission to the institution and at once found in Christ a Saviour who gives him joy in the expectation that his soul, which now dwells in a body terribly scarred and crippled, shall soon dwell in perfect purity in the presence of the King.

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 Miscellany.

## BIBLIOGRAPHICAL.

*The Life, Letters, and Journals of the Rev. and Hon. Peter Parker, M.D., Missionary, Physician, and Diplomatist.* By the Rev. George B. Stevens, D.D., Professor in Yale University, with the Coöperation of the Rev. W. Fisher Markwick, D.D. Cloth. Pp. 362. Price, \$1.50 net.

We are glad to see this memorial volume of one who bore so important a part in the opening of China to missions and commerce. It is enough to give lasting fame to any one to be called the "founder of medical missions," a department of service the value of which is seen more and more as the years go by. There had indeed been some medical work done by foreigners in China prior to the arrival of Dr. Parker, but it was by men who were not missionaries, and who did not make the preaching of the gospel the primary end of their medical efforts. When we add to this ground of distinction the services which Dr. Parker rendered, first in

pressing upon the United States government the expediency of sending a Minister Plenipotentiary to China, and afterwards as Secretary of the Legation, then as Chargé d'Affaires, and subsequently Minister himself, the fitness of some memorial of his life and labors is apparent.

Dr. Parker was born in Framingham, Mass., June 18, 1804. His father was a farmer in limited circumstances, but the son early proposed to secure an education, and pursued his studies at Amherst College and afterwards at Yale, graduating at the latter institution in 1831. His journals at that time indicated his deep spiritual life and his profound interest in missions. A revival during his senior year in college is believed to have been due largely to his zeal and personal efforts. Subsequently he pursued his medical and theological studies, having in the mean time offered himself to the American Board and

received appointment as missionary to China. His addresses and sermons prior to his departure seem to have produced a profound impression. He arrived in Canton, October 25, 1834, after a voyage of 144 days. After some medical work at Singapore and Macao, Dr. Parker opened the Ophthalmic Hospital in Canton, in 1835. The work grew rapidly upon his hands, and the first year over 2,000 patients were treated, in one instance eight patients having been operated upon for cataract in one day. This form of work produced a profound impression upon the Chinese. Many among the number treated were men in high position, and the fame of the wonderful physician spread far and wide, dissipating prejudices against foreigners, and opening the way for the preaching of the gospel.

In 1841-2, Dr. Parker visited the United States and used his utmost influence with the government at Washington, and with distinguished men in Europe to whom he had letters, to secure the opening of diplomatic relations with the Chinese government. Having been married during his stay in the United States, he arrived again in Canton, November 5, 1842. Mrs. Parker was the first foreign lady to reside in that city. Medical work was prosecuted with vigor, and in 1845, ten years after the opening of the Ophthalmic Hospital, 18,257 patients had been treated.

In 1844 Hon. Caleb Cushing was sent as Minister Plenipotentiary from the United States to China, and he immediately appointed Dr. Parker as the Chinese Secretary to the Legation. In this relation Dr. Parker rendered most efficient service in securing a definite commercial standing for the United States in China. His personal relations with eminent Chinese patients gave him an influence which no foreigner could have otherwise secured. A treaty, which was ratified August 4, 1845, proved of greatest value. Though Dr. Parker had stipulated that his services as Secretary of the Legation should not interfere with his labors in his missionary capacity, it was intimated to him, by officials of the American Board, that it

would be expedient for him to secure his support from the Medical Society at Canton which he had been instrumental in forming. This was a grief to Dr. Parker, though he accepted the suggestion, and his formal connection with the American Board ceased in 1847. On the death of Mr. Alexander H. Everett, who had succeeded Mr. Cushing as United States Minister, Dr. Parker was appointed *Chargé d'Affaires* in 1847, and in 1855 he was made Commissioner, with the special object of revising the treaty of 1844. He succeeded so that by the treaty the privilege of a Resident Minister at Peking was secured, besides other advantages which have aided materially in the prosecution of missionary and commercial enterprises throughout China. In 1857, his physical system not enabling him to remain longer, he returned to the United States, residing afterwards in the city of Washington, where he was able by his influence and counsels to aid in a great variety of missionary and philanthropic labors.

He died at Washington, January 10, 1888, at the age of eighty-three, a noble Christian man whose memory should be held in grateful reverence by the friends of missions.

*The People's Bible History.* Prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Edited by Rev. Geo. C. Lorimer, LL.D. With an introduction by Right Hon. William E. Gladstone, M.P. The Henry O. Shepard Co. Chicago, 1896.

An adequate review of this volume would require many pages, and we have room only to commend it heartily to all lovers of the Bible. Beginning with an introduction of eighteen pages by that foremost Englishman, William E. Gladstone, on the value of scriptural studies, there follow papers by eminent scholars, among whom may be mentioned Prof. A. H. Sayce, Prof. S. I. Curtiss, Dean Farrar, and Prof. C. R. Gregory, treating of the literature and manuscripts of the Old and New Testaments, and tracing in chronological order the different periods during which the Bible was written from the Creation down to the Fall of Jerusalem and the

triumph of Christianity. The papers relating to the different periods vary in length from forty to eighty pages, interweaving into the biblical story whatever from secular and contemporaneous history may throw light upon the sacred Word. While these eighteen contributors to the volume are scholars of the first rank in their departments, they write here in a style suited for ordinary Christian readers, and the volume may properly be termed *A People's Bible History*. It is worthy of a place in the library of every student and in the home of every Christian.

*Africa Illustrated.* Scenes from daily life on the Dark Continent, from photographs secured in Africa by Bishop William Taylor, Dr. Emil Holub, and the missionary superintendents. Published in the interest of the cause of Christ and Africa, by *Illustrated Africa*. 150 Fifth Avenue, New York, U. S. A.

This is a striking collection, most of them half-tone cuts, illustrating in a very realistic way human and animal life in Africa. Many of the people here represented we should prefer to see in pictures rather than meet in person. But they are all helpful toward obtaining a correct idea of life in Africa.

*Neuer Missions-Atlas, mit besonderer Berücksichtigung der Deutschen Missionen.* Von R. Grundemann, Pastor zu Morz bei Belzig. Calw. & Stuttgart, 1896, Verlag der Vereinsbuchhandlung.

In 1867 Dr. Grundemann published his general Missionary Atlas with explanatory text, and this has been a standard work for over a quarter of a century. He has now brought out this new mission atlas, which is a great improvement in style, as well as quite up to date. The maps are larger and much clearer than in the early edition. They are a delight to the eye both in the distinctness of the lettering and the helpfulness of the coloring. Of course the names are in German, but the locations of missions of all boards are clearly indicated, so that the atlas will well supply the needs of the friends of missions in all lands. Dr. Grundemann is entitled to the thanks of the Christian world for his patient labor in producing this general missionary atlas which is so far in advance of anything that has yet appeared. It is a marvel that an atlas of such quality can be issued at so low price. It can be secured through an importing bookseller for about \$3.00.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the Spirit of grace to be poured upon Christians in all lands, and especially in our own land, that they may recognize their stewardship; and that they may not cease in their efforts, both by prayer and sacrifice, to provide the means for the maintenance of the missionary work now in hand.

### ARRIVALS IN THE UNITED STATES.

May 12. At San Francisco, Rev. and Mrs. H. B. Newell, Miss Gertrude Cozad, Mrs. Hilton Pedley, Miss Abbie W. Kent, Miss Eliza Talcott, and Mrs. Sidney L. Gulick, all of the Japan Mission.

May 28. At New York, Rev. and Mrs. J. C. Perkins, of the Madura Mission.

May 30. At New York, Rev. George T. Washburn, D.D., and wife, of the Madura Mission; also, Rev. and Mrs. James Smith, of the Marathi Mission.

June 8. At New York, Mrs. Sarah E. Smith, of Marsovan, Western Turkey.

### DEPARTURE.

May 23. From Boston, Rev. F. C. Wellman, M.D., and wife, recently of Oklahoma, to join the West Central African Mission.

### MARRIAGE.

April 9. In Guntur, India, Rev. Edward Chester, M.D., and Miss S. R. Kistler, recently of the American Evangelical Lutheran Mission, Guntur.

### DEATH.

April —. At Kodaikanal, Madura Mission, an infant daughter of Rev. Dr. and Mrs. J. P. Jones.

## Donations Received in May.

## MAINE.

Andover, Cong. ch. and Y. P. S. C. E.	20 00
Brewer, 1st Cong. ch. and so.	12 25
Deer Isle, 1st Cong. ch. and so.	2 00
Ellsworth, Cong. ch. and so.	76 51
Ft. Fairfield, Cong. ch. and so.	12 00
Hampden, 1st Cong. ch., 15-70; A friend, 100,	115 70
New Gloucester, Cong. ch. and so., to const. Rev. HERBERT G. MARK, H. M.	120 00
Oakland, Lyman K. Lee,	5 00
Sidney, Mrs. P. W. Sawtelle,	5 00
South Paris, 1st Cong. ch. and so.	13 47
Southport, John McKeown,	5 00
Togus, James Garvin,	5 00—391 93
Legacies.—Farmington, Hiram Holt, by Mrs. Julia W. Holt, Ex'r, 2,000 less tax,	1,962 50
	2,354 43

## NEW HAMPSHIRE.

Brentwood, Rev. H. H. Colburn,	14 00
Campton, Cong. ch. and so.	14 00
Concord, A friend,	5 00
Dalton, Cong. ch. and so.	8 00
Derry, 1st Cong. ch., Special Gift,	51 00
Epping, Cong. ch. and so.	11 20
Gilsum, Cong. ch. and so.	9 02
Greenland, Cong. ch. and so.	62 18
Hampton, Cong. ch. and so. (of which A member, 11),	19 03
Hinsdale, Cong. ch. and so.	0 90
Laconia, Mrs. G. S. Blakely,	4 00
Lyme, Cong. ch. and so.	75 00
Manchester, 1st Cong. ch., to const. Mrs. L. MELVILLE FRENCH, H. M.	76 70
New Boston, Levi Hooper,	10 00
North Hampton, Cong. ch., A friend,	5 00
Pembroke, 1st Cong. ch. and so.	28 43
Portsmouth, Tenth G., 21-50; Hattie Lewis, 50, both for India,	71 50
Webster, Emma Dodge,	1 00
West Manchester, So. Main-st. Cong. ch. and so.	50 00—521 94

## VERMONT.

Brattleboro, Centre Cong. ch. and so.	17 55
East Hardwick, Mrs. J. R. Delano, 2; A Thank-offering, 10,	12 00
Enosburg, Cong. ch. and so.	18 40
Lower Cabot, Mrs. J. P. Stone, for work in India,	5 00
Manchester, Red Cross Knights,	3 70
Middlebury, J. E. Crane,	1 00
Newport, Cong. ch. and so.	20 00
Weston, Cong. ch. and so.	4 00
Wilmington, Cong. ch. and so.	6 00—87 65

## MASSACHUSETTS.

Amherst, Amherst College Alumnus, toward support Rev. Edw. Fairbank,	300 00
Andover, A friend, for work in Turkey,	5 00
Auburndale, S., Extra,	50 00
Barnstable Co., Conference,	10 00
Bedford, Trin. Cong. ch. and so.	43 75
Beverly, Dane-st. Cong. ch. and so.	105 00
Boston, Cong. ch. (Allston), 100; Park-st. ch., W. H. Hidden, 50; 2d ch. (Dorchester), (of which 14 for "Forward Movement"), 64; South Evan. ch. (W. Roxbury), 7; Eliot ch. (Roxbury), m. c., 4; A cheerful giver, 50; H. T. A., 30; "M. T. A.," 10; "J. M. K.," 10; Miss C. L. Shattuck, 5; Mrs. L. A. Butler, 1,	331 00
Bridgewater, Mrs. Sarah L. Alden,	5 00
Brimfield, Rev. and Mrs. O. Bissell,	10 00

Brookline, Harvard Cong. ch. and so.	30 00
Campello, A friend, for support Mr. Melicha,	75 00
Chesterfield, Cong. ch. and so.	5 35
Clinton, Cong. ch. and so.	34 35
East Somerville, Franklin-st. ch.	111 09
Easton, Cong. ch. and so.	17 25
Foxboro, A friend,	100 00
Franklin, Cong. ch. and so.	18 54
Granby, S. M. Cook,	10 00
Groton, A friend, to const. Mrs. WILLIAM S. PALMER, H. M.	100 00
Hawley, Cong. ch. and so.	8 00
Haverhill, A friend,	40 00
Holden, Cong. ch. and so.	18 25
Hyde Park, 1st Cong. ch. and so.	54 96
Ipswich, Linebrook Cong. ch. and so.	15 12
Leominster, Ortho. Cong. ch. and so.	24 00
Littleton, Cong. ch. and so.	5 50
Lowell, Highland Cong. ch. and so.	50 00
Lunenburg, Cong. ch. and so.	5 00
Lynn, 1st Cong. ch. and so.	1 00
Melrose, Ortho. Cong. ch. and so., 251-39; do. Y. P. S. C. E., for "Forward Movement," 30; do. "The Altruists," for work in Armenia, 25,	296 39
Millbury, 1st Cong. ch., A friend,	5 00
Miller's Falls, 1st Cong. ch. and so.	3 50
Newton, A friend,	5 00
Northboro, Cong. ch. and so.	12 30
Northampton, A friend,	300 00
Norton, Trin. Cong. ch. and so.	57 30
Princeton, Cong. ch. and so., for "Forward Movement" in Turkey,	75 00
Reading, Cong. ch. and so.	10 00
Shrewsbury, Cong. ch. and so.	11 00
South Framingham, H. A. Pike,	25 00
South Hadley Falls, Cong. ch. and so., 23-43; "G.," 50,	73 43
South Lynnfield, Cong. ch. and so.	7 12
Somerville, Winter Hill Cong. ch., 36-05; "H. D.," 25,	61 05
Southfield, Mrs. E. S. Canfield,	3 00
South Walpole, "Clericus,"	1 00
South Weymouth, Old South Cong. ch. and so.	45 00
Springfield, First Church of Christ, 277; Hope ch., 96-14; Park ch., 25; Faith ch., 12-75; Emmanuel ch., 2-83; A friend, 5,	418 75
Wareham, Cong. ch. and so.	46 50
Westfield, 1st Cong. ch. and so., 115; A friend, 50c,	115 50
Westford, Union Cong. ch. and so.	20 00
Westhampton, Cong. ch. and so.	26 00
West Medford, Cong. ch. and so., to const. CHARLES J. EYLES, H. M.	116 00
West Newton, 2d Cong. ch., Mrs. Sarah S. Kibbe,	50 00
Whitman, 1st Cong. ch. and so.	32 02
Whitinsville, Y. P. S. C. E., for native pastor, care Rev. R. A. Hume,	40 00
Williamsburg, Cong. ch. and so.	62 00
Wilmington, A friend,	5 00
Winchendon, North Cong. ch., to const. Mrs. WENDELL P. CLARK, H. M.	188 85
Winchester, First Cong. ch. (of which 47 for "Forward Movement"),	347 00
Worcester, Pilgrim Cong. ch., 25; Old South ch., for "Forward Movement," East Turkey, 25; Union ch., Cent-a-day Band, 6-11; Mrs. H. M. Wheeler, for "Forward Movement," 25,	81 11
—, For work in Turkey,	5 00 4,128 01

Legacies.—Gt. Barrington, Clara A. W. Sumner, by F. H. Wright, Ex'r,	394 25
Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, add'l,	2,700 00—3,094 25
	7,222 26

## RHODE ISLAND.

Central Falls, Cong. ch. and so. 56 27  
 Providence, Beneficent Cong. ch., A friend, 200 00—256 27

*Legacies.*—Pawtucket, Hugh McCrum, by William E. Tolman, Adm'r, add'l, 450 00  
 706 27

## CONNECTICUT.

Bristol, A friend, for work in Turkey, 50 00  
 Danielsonville, Westfield Cong. ch., Mrs. L. A. Davis, 5 00  
 Gilead, "Two-cents-a-week," 1 04  
 Colchester, Mrs. Mary E. Gillette, 2 00  
 Glastonbury, 1st Cong. ch. and so. 622 95  
 Hartford, Park Cong. ch., 103.74;  
 Windsor-ave. Cong. ch., 81.84; Rev. C. S. Beardslee, 30; A. M. Manning, 10; L. O. E., 5; A friend, 64;  
 A friend, 50, 904 38  
 Lisbon, Cong. ch. and so. 15 30  
 Meriden, Centre Cong. ch. and so. 58 00  
 Middletown, 1st Cong. ch. and so. 42 12  
 Milford, Elliott B. Platt, 1 00  
 New Haven, Taylor Cong. ch., 4.15;  
 Yale Divinity School, 52.75, less 5 refunded, 47.75; Church in Yale College, 10; A friend, for India, 2, 61 90  
 New London, 1st church of Christ, North Woodstock, Mrs. A. S. Potter, for Zulu, 5 00  
 Norwalk, 1st Cong. ch. and so. 62 04  
 Norwich, Park ch., Rev. S. H. Howe, 75 00  
 Plymouth, Cong. ch. and so. 10 00  
 Ridgefield, 1st Cong. ch. and so. 47 36  
 Salisbury, Friends, 2 55  
 Somersville, Cong. ch. and so. 12 83  
 South Glastonbury, Cong. ch. and Sab. sch., 7 34  
 Talcottville, Cong. ch. and so. 318 00  
 Thomaston, 1st Cong. ch. and so. 9 70  
 Wapping, Cong. ch. and so. 22 76  
 West Hartland, Cong. Sab. sch., "Forward Movement," 6 00  
 Winchester, Cong. ch. and so. 5 07  
 Woodstock, 1st Cong. ch. and so. 15 75—2,378 22

*Legacies.*—Clinton, William H. Lay, by E. E. Post and E. Stannard, Ex'rs, 500 00  
 Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l, 799 06  
 Hartford, Frederick K. Fox, by The Security Co., Ex'rs, 3,000 00  
 Hebron, Benjamin A. Bissell, by J. Henry Jagger, Ex'r, 875 00  
 Middletown, Susan C. Clarke, by R. W. and H. W. DeForest, Ex'rs, 5,000 00—10,174 06  
 12, 552 28

## NEW YORK.

Aquebogue, Cong. ch. 13 30  
 Brooklyn, Park Cong. ch., 22.02;  
 South Cong. Mission, "Forward Movement," 50, 72 02  
 Cambria Centre, Cong. ch. 10 00  
 Castle, Mrs. H. A. Southworth, Chippewa Bay, Me., E. Higbee, "Forward Movement," 5 00  
 Flushing, Cong. ch. 10 00  
 Honeoye, Cong. ch. 30 35  
 Jamestown, 1st Cong. ch., to const. Mrs. A. L. Smalley, H. M. 73 26  
 Lockport, 1st Cong. ch. 4 70  
 Lysander, Cong. ch. 3 75  
 Massena, Cong. ch. 5 00  
 Morristown, Cong. ch. 15 30  
 New York, Tremont Cong. ch., 10;  
 Christian Herald, 72; I. M. Andreine, 10, 92 00  
 Ogdensburg, 1st Cong. ch. 9 00  
 Norfolk, 1st Cong. ch. 4 38

Sayville, Cong. ch. 26 56  
 Spencerport, 1st Cong. ch. and Sab. sch. 28 78  
 Tarrytown, S. S. Bliss, 10 00  
 Union Centre, I. T. Brown, 1 00  
 Warsaw, Cong. ch. 16 48—480 88

## NEW JERSEY.

Closter, 1st Cong. ch. 9 00  
 Haddonfield, J. D. Lynde, 50 00  
 Lakewood, Elizabeth Ames, 10 00  
 Newark, Belleville-ave. Cong. ch., 12;  
 N. Wanser, "Forward Movement," 5, 17 00—86 00

## PENNSYLVANIA.

Allegheny, 1st Cong. ch. 5 60  
 Braddock, Cong. ch. 5 03  
 Centreville, Cong. ch. 20 25  
 Coaldale, 2d Cong. ch., 10; 1st Cong. ch., 2.03, both "Forward Movement," 12 03  
 Guy's Mills, Cong. ch. 3 27  
 Jermyon, Cong. ch. 8 00  
 Lansford, 2d Cong. ch., 12.53;  
 Woman's Mis. Soc., 10; both "Forward Movement," 22 53  
 Meadville, Cong. ch. 9 72  
 Miners, Cong. ch., "Forward Movement," 3 00  
 Oliphant, Welsh Cong. ch., "Forward Movement," 3 54  
 Pittsburgh, Furitan Cong. ch. 1 26  
 Reading, O. S. Doolittle, 25 00  
 Ridgway, Cong. ch. 19 10  
 Rochester, Cong. ch. 1 86  
 Taylor, Cong. ch., "Forward Movement," 5 07  
 West Pittston, Cong. ch. 15 37  
 Wilkesbarre, Tabernacle Cong. ch. 2 00  
 Vandling, Cong. ch., "Forward Movement," 4 35—168 98

## MARYLAND.

Baltimore, 1st Cong. ch. 29 00

## DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch. 4 16

## MISSISSIPPI.

Westside, Rev. B. F. Ousley, for native helper, East Central Africa, 5 00

## TENNESSEE.

Deer Lodge, Cong. ch. 4 26

## INDIANA.

Anderson, Hope Cong. ch. 6 00  
 East Chicago, Cong. ch. 9 00  
 Indianapolis, Mayflower Cong. ch., 51.06; People's Cong. ch., 10, 41 06  
 Michigan City, Sanborn Mem. Scan. ch. 5 00—61 06

## MISSOURI.

Neosho, Cong. ch. 4 25  
 Republic, 1st Cong. ch. 8 14  
 St. Joseph, Tabernacle Cong. ch. 44 39—56 78

## OHIO.

Columbus, P. L. A., 100, and Friend, 25; both "Forward Movement," 125 00  
 Defiance, T. B. Goddard, 100 00  
 Marysville, Cong. ch. 10 90  
 North Bloomfield, Cong. ch. 7 00  
 Oberlin, Students of Oberlin College, toward support Rev. Cyrus A. Clark, 100 00  
 Pittsfield, Cong. ch. 7 00  
 Sandusky, 1st Cong. ch. 61 86  
 Steubenville, 1st Cong. ch. 3 50



Toledo, 1st Cong. ch., toward salary  
Mrs. M. M. Webster, 200; Central  
Cong. ch., 12.88; 3d Cong. ch.,  
9.50;  
West Williamsfield, Cong. ch.

222 38  
3 65—641 29

*Legacies.*—Mad River, Frances J.  
Snodgrass, by S. R. Harshman,  
Trus., add'l,

398 68  
969 97

## ILLINOIS.

Abingdon, Mrs. M. C. Harris, 12 50  
Austin, Cong. ch. 24 50  
Champaign, 1st Cong. ch. 61 79  
Chicago, Leavitt-st. Cong. ch., 71.20;  
Grace Cong. ch., 23.40; do., W. B.  
Jacobs, for work, West Central  
Africa, 50, 144 69  
Chenoa, Cong. ch. 4 35  
Danville, Mrs. Anna M. Swan, 5 00  
Dover, Cong. ch. 13 36  
Elgin, Prospect-st. Cong. ch. and Sab-  
sch., for "Forward Movement,"  
35.70; Prospect-st. Y. P. S. C. E.,  
for do., 15, 50 70  
Galesburg, East Main-st. Cong. ch. 10 00  
Glencoe, Cong. Ch. of Christ, 90 20  
Kewanee, Cong. ch. 39 40  
Loda, Merriam Cong. ch. 23 55  
Moline, 1st Cong. ch. 106 55  
Neposet, Cong. ch. 20 00  
Normal, Cong. ch. 14 48  
Oak Park, 1st Cong. ch., 167.78; ad  
Cong. ch., 34.54, 202 32  
Peru, 1st Cong. ch. 19 00  
Rockefeller, Cong. ch. 9 78  
Rockford, 1st Cong. ch. 57 12  
St. Charles, Cong. ch. 2 00  
Shabbona, Cong. ch. 43 25  
South Chicago, 1st Cong. ch. 15 00  
Wheaton, College Church of Christ,  
—, A friend, 71 00  
22 50—1,063 04

*Legacies.*—Buda, J. F. Hyde, by  
H. T. Lay, Trustee, add'l, 68 32  
Chicago, Henry M. Hobart, by  
H. A. Haugan, Ex'r, 5,000 00—5,068 32  
6,131 26

## MICHIGAN.

Almont, Cong. ch. 10 00  
Bancroft, Cong. ch. 20 00  
Bronson, Through Mabel Perrin, Sec. 60  
Chassell, Cong. ch. 20 00  
Detroit, Fort-st. Cong. ch. 18 00  
Grand Blanc, Cong. ch. 8 00  
Northport, William Gill, 20 00  
Romeo, Cong. ch. 43 50—140 10

*Legacies.*—Ann Arbor, Corydon L.  
Ford, by Bryant Walker, Adm'r,  
add'l,

500 00  
640 10

## WISCONSIN.

Arena, 1st Cong. ch., 6; Woman's  
Mis. Soc., 4.50; Cong. Sab. sch.,  
85c., and Jr. C. E. S., 1, all for work  
in Armenia, 12 45  
Browtown, H. Lathrop, 1 00  
Columbus, Cong. ch. 9 56  
Durand, Pilgrim Cong. ch. 6 50  
Menasha, E. D. Smith, 1,000 00  
Racine, Mrs. Smith and Marsh, 100;  
Mary Johnson, 10, 110 00  
Wauwatosa, 1st Cong. ch. 162 52—1,308 03

## IOWA.

Anamosa, Cong. ch. 28 40  
Blairtown, A friend, 521 25  
Clinton, Cong. ch. 27 00  
Des Moines, Rev. J. Henn, 5 00  
Ft. Atkinson, Cong. ch. 5 00  
Independence, N. E. Cong. ch. 25 22  
Knoxville, 1st Cong. ch. 5 00

Lansing Ridge, Ger. Cong. ch. 3 60  
Muscatine, A friend, 4 00  
Sibley, Cong. ch. 10 77  
Sioux City, 1st Cong. ch. 68 44  
Waterloo, Rev. M. K. Cross, 10 00—713 68

## MINNESOTA.

Madison, Cong. ch. 2 50  
Minneapolis, 1st Cong. ch., 150; Mir-  
pah Cong. ch., 2.75, 152 75  
Plainview, Cong. ch. 3 00—158 25

## KANSAS.

Barker, Cong. ch. 2 76  
Lawrence, Kanwaka Cong. ch. 2 20  
Osawatimie, Cong. ch. 7 00—11 96

## NEBRASKA.

Doniphan, Cong. ch. 3 00  
Genoa, Cong. ch. 14 00  
Indianola, 1st Cong. ch. 3 84  
Omaha, Hillside ch., La. Aid Soc. 5 00  
Santee Agency, A friend, 134 55—160 39

## CALIFORNIA.

Highland, Cong. Ch. of Christ, 5 55  
San Diego, Geo. W. Marston, 500 00  
North Berkeley, Young People of  
Cong. ch., for support of Bible-  
reader, Madura, 15 60  
Oleander, Rev. Joseph Overton, 2 00—522 55

## OREGON.

Hillsboro, 1st Cong. ch. 2 60  
Sheridan, 1st Cong. ch. 4 00—6 60

## WASHINGTON.

Spokane, Rev. J. B. and F. W. Ren-  
shaw, 10 00  
Ritzville, 1st Cong. ch., Pastor's birth-  
day social, for the work in Armenia, 5 03—15 05

## SOUTH DAKOTA.

Lesterville, Ward Memorial ch. 3 15  
Webster, Cong. ch. 6 50—9 65

## MONTANA.

Red Lodge, Cong. ch. 5 85

## DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central  
African Mission, add'l, 690 00

FOREIGN LANDS AND MISSIONARY  
STATIONS.

MICRONESIA.—Ruk, Charles Garro, 1 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston,  
*Treasurer.*

For several missions in part, 11,574 46  
Bal. trav. expenses Miss Sarah H.  
Harlow, 46—11,581 95

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois.  
*Treasurer.* 2,000 00

## MISSION SCHOOL ENTERPRISE.

VERMONT.—Grafton, Cong. Sab. sch.	5 00
NEW HAMPSHIRE.—Concord, South Cong. Sab. sch., Mrs. Nims' class, 13.50; Greenland, Cong. Sab. sch., 14.57.	28 07
MASSACHUSETTS.—Athol, Y. P. S. C. E., 17; Boston, Second Cong. Sab. sch., Dorchester, 40; do., Cong. Sab. sch., Allston, 13.21; Chelmsford Centre, Y. P. S. C. E. of Central Cong. ch., 21; Hyde Park, 1st Cong. Sab. sch., 10.20; Florence, Y. P. S. C. E., 10; Newton, Eliot Y. P. S. C. E., 9.37; do., North Village Cong. Sab. sch., 5; Newton Centre, Cong. Sab. sch., 23; Peru, Cong. Sab. sch., 4; Richmond, Y. P. S. C. E., for East Turkey, 25; Somerville, Franklin St. Cong. Sab. sch., 61; Whitinsville, Y. P. S. C. E., for Theod. student, care Rev. C. W. Kilbon, 30.	
CONNECTICUT.—Bristol, Cong. Sab. sch., 23.75; Cromwell, Cong. Sab. sch., for India, 93.61; Groton, Y. P. S. C. E., for student at Adams, 30; Milford, Plymouth Cong. Sab. sch., 6.67; Somerville, Y. P. S. C. E., 14.66; Windsor Locks, Cong. Sab. sch., 50.	
NEW YORK.—New York, Olivet Sab. sch. Mia. Ass'n, 50; Northfield, Cong. Sab. sch., 7.25; Smyrna, Sab. sch., Mia. Soc., 50.	
NEW JERSEY.—Newark, Y. P. S. C. E., of Belleville-ave. Cong. ch., for native preacher, Madura.	
PENNSYLVANIA.—Conneaut Centre, Y. P. S. C. E.	
FLORIDA.—Lake Helen, Junior C. E. S.	
OHIO.—Cleveland, 1st Cong. Sab. sch., 26.15; Oberlin, 1st Cong. Sab. sch., 10; Vermilion, Y. P. S. C. E. of 1st Cong. ch., 5.58.	
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## FOR YOUNG PEOPLE.

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### BRITISH SOUTH AFRICA.

THE eyes of men in all parts of the world are turned toward South Africa, since European nations, as well as Africa, are concerned in what is transpiring there. It is just 410 years since the Cape of Good Hope was discovered by Europeans. A little more than 100 years later the Dutch East India Company began a plan for colonizing that region, but it was not until 1652 that a settlement of 100 Dutch colonists was made near the Cape. This Colony, however, was increased, before the seventeenth century closed, by a large number of Huguenot refugees who were exiled from Europe upon the revocation of the Edict of Nantes in 1685. The English came there about the beginning of the present century, and Cape Colony was governed alternately by British and Dutch officials. By the Treaty of Paris, in 1815, the Colony was formally ceded to Great Britain, and since then it has developed rapidly. It has an area considerably larger than that of New England and the Middle States combined, and a population, including its dependencies, of about one and a half millions, of whom 376,000 are of European descent. The Dutch settlers in Cape Colony have always chafed under British rule, and they were especially irritated when, in 1833, slavery was abolished within British domains. These Boers, as they are called, were great farmers, and wished to keep their large landed estates with plenty of Hottentots and Kaffirs as their slaves. Many of them, therefore, broke away from their homes in Cape Colony and moved northward into the unoccupied regions. Some of them went to Natal, hoping to find a home there, but the British were before them, and they turned again toward the interior. As a result of these removals they have established two States; first, the Orange Free State, north of the Orange River and south of the Vaal River. This has an area about the same as that of the State of New York, and a population of about 200,000, of whom 80,000 are whites. Immense changes took place in the Free State upon the discovery of diamond mines, and people flocked into the territory, not only from all parts of Africa, but also from England, Germany, and even the United States. The value of diamonds produced in 1893 was over \$2,000,000.

To the north and northeast of the Orange Free State, and across the Vaal River, is the Transvaal, now known as the South African Republic, which is about the size of New York, Pennsylvania, and Virginia combined, having a population of about 650,000, of whom 120,000 are foreign-born. This is an independent republic, though by treaty with Great Britain the latter government has the management of all its foreign affairs. The region is favorable to agriculture, and within the Republic there are about 30,000 farms. But the great attraction which has drawn such multitudes to the Republic has been its gold fields, which have yielded large returns. In 1894 the gold product amounted to \$38,335,000. The Witswatersrand, usually shortened to "The Rand," is a reef about fifty miles

in length, rich in deposits of gold. Johannesburg, in the centre of the mining region, is a city of over 60,000 inhabitants, with banks, street railways, electric lights, etc. Yet ten years ago the very name of the place did not appear on any map. So many Zulus from Natal and the east coast have flocked to Johannesburg to obtain the large wages paid to miners, that our Zulu mission has sent one of its members, Rev. H. D. Goodenough, to labor there. He finds these men quite accessible, and the effort in their behalf proves eminently successful.

The recent political disturbances in the South African Republic have arisen on



account of the hostility between the Dutch Boers, who control the government, and the "Uitlanders," or foreigners, who have been attracted by the mineral riches of the district and who now, beside largely outnumbering the Boers, are said to own nine tenths of all the property. These Uitlanders claim that their rights are disregarded, while the Boers, under their President, Paul Kruger, claim that it is their country, which they have a right to rule, and that the Uitlanders are interlopers. Dr. Jameson's recent unfortunate raid was doubtless undertaken in the thought that the Uitlanders were about to inaugurate a rebellion against the Boer government and he wished to aid them.

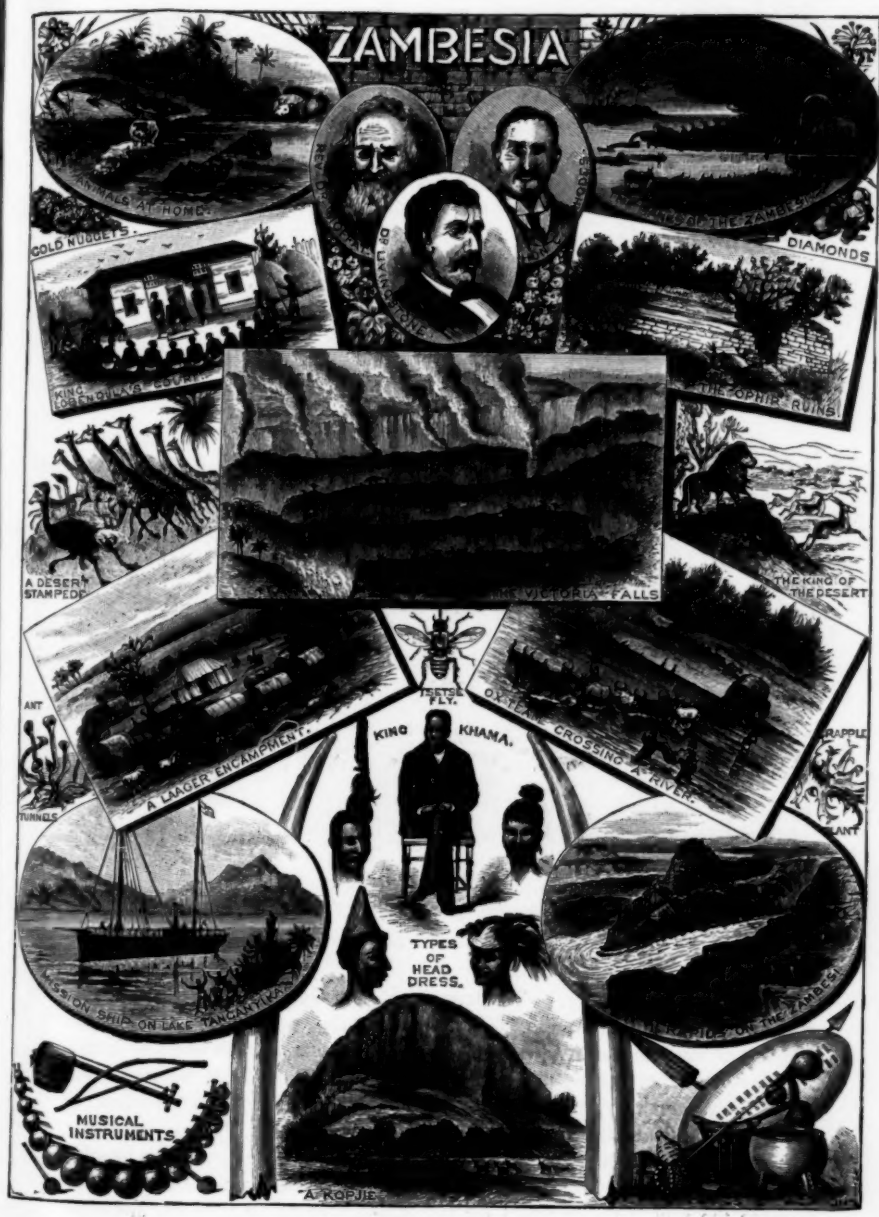
If you will look at the sketch map on the preceding page, you will find a vast district west and north of the Free State and the Transvaal called Zambesia. It is known in South Africa as Rhodesia, so called in honor of Hon. Cecil Rhodes, late premier of Cape Colony, and the leading spirit in bringing this region under the British flag. It is indeed an enormous territory, covering about 750,000 square miles, which is about one fourth of the area of the whole United States, from Maine to California. You will see that it embraces Bechuanaland and the country of Khama, that noble African chieftain whose ability and Christian character have made his name so famous not only in Africa but in all the civilized world. It covers also Matebeleland, where Lobengula and his fierce warriors made his capital, Bulawayo, a great camp of warriors, from which incursions were made into all the regions round about. Zambesia includes also Mashonaland, and, stretching up to the Zambesi, and crossing that river, it extends northward till it reaches the south border of the Congo Free State.

This vast region is not ruled directly by the British government, but by the British South Africa Company, which by its charter, given in October, 1889, was empowered to undertake the administration and development of these regions. The Company, under the lead of Cecil Rhodes, has established forts at a number of points in the interior, has extended railroads and telegraphs northward, and has accomplished marvels in the development of these regions so rich in mineral wealth and so well adapted to agriculture. The love of gold and the love of empire have urged on the Chartered Company, and British South Africa bids fair to become one of the greatest and most prosperous colonies of the British Empire. May it come also speedily under the dominion of the Prince of Peace!

This region which we have thus briefly described is most interesting to us because it is so intimately connected with the missionary labors of Moffat and Livingstone and other brave and sainted men who have given their lives for the benefit of their fellow-men. Robert Moffat labored long and successfully among the Bechuanas. Livingstone went from Kuruman, which you will find on the sketch map, northward to Lake Ngami, and then on until he reached the Zambesi, discovering the Victoria Falls, probably the most marvelous of all the cataracts on the face of the earth. Later, Livingstone went still farther northward, revealing to the world something of the horrors of the slave traffic and calling upon Christendom to send the gospel to the tribes of the interior. Upon the northern boundaries of what is now called Zambesia, Livingstone died, while upon his knees praying for Africa. Sooner than he thought has the civilized world reached out to the region which he explored, and commerce and Christian missionaries have attempted to do what he sought to have them do.

As for missionary enterprises in Zambesia, the London Society is still at work among the Bechuanas. King Khama is laboring steadfastly to bring his people under the power of Christian truth. Missionaries among the Matebeles had labored for thirty years, and did not dare to reckon more than one or two converts, but since the overthrow of Lobengula a mission force has been well established at Bulawayo. On the eastern border of Mashonaland, at Mount Silinda, our American Board has established its East Central African Mission. The French Evangelical Mission is laboring most successfully among the Barotse, just north of the Zambesi, while on Lakes Nyasa and Shiré the Scotch Free





and Established churches are having marked success. And still farther to the north, toward Lake Tanganyika, the heralds of the Cross are telling of the Saviour of men. How the heart of Livingstone would have rejoiced could he have seen the progress which has been made since 1849, when he started northward from Kolobeng on his first missionary journey!

In the cut on the preceding page there have been brought together a number of interesting scenes connected with Zambesia. You will find there small portraits of Dr. Moffat and Livingstone. The chair in which King Khama sits is a sign of the elevation of himself and his tribe from the ground on which they formerly sat. The little sketch of the Victoria Falls cannot, of course, show their grandeur, but they suggest the name which the natives give the falls;



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namely, "Sounding Smoke." The animals which are here pictured, which Livingstone saw in such abundance, such as the lion, antelope, giraffe, and the elephant, are still found on the high lands, and the alligator and rhinoceros in the rivers. But there was no mission ship on Lake Tanganyika when he was there. We cannot say much for the pictured diamonds and gold nuggets; to most men they are the great attraction in Zambesia, but there is something there of infinitely greater worth. There are millions of human beings needing the gospel of our Lord Jesus Christ. We rejoice in the development of Zambesia, because the way is thus opened for the bringing of this vast region under the sway of the King of kings.

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